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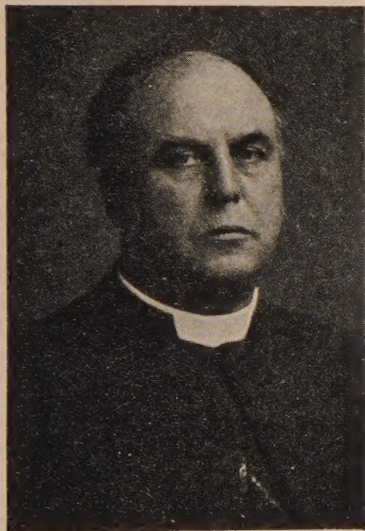
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The Resources in Christ for Those Who Have Failed

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"Master, we have toiled all night, and have taken nothing: nevertheless at thy word I will let down the net." Luke 5:5.

It is a question worth raising in our minds for a moment, on what principle the incidents of our Lord's life were selected for preservation, and those sayings of his which have come down to us in the New Testament.

With regard to the sayings of Jesus which we have in the Gospels, we know that it is only a very small selection which has been preserved. Now our Lord in his public ministry gives us the impression of having been a most accessible person. He frequented places where people congregated—the synagogue, the market-place, the public highways; and, to judge from what is written, it would appear that people had ready

access to him and were not discouraged from speaking to him. We might also deduce, from the manner of his own utterances, that he was one who was in the habit of speaking to men; and this went on for three whole years. And, yet, we might read all that we have of our Lord's words, excluding duplications, in a matter of well within an hour.

The same is true of the incidents in which our Lord took part. He was one of the busiest of individuals. We read on one occasion that he and his disciples had not time so much as to take their food. Again and again, he withdrew to the mountain-side or to a desert place, doubtless in order to recover from the strain of his life. He is described as one who went about doing good, as though the doing of good things was the very feature of his life.

I remember many years ago reading an ordination charge by Fisher of Kinclaven, one of the founders of the Secession Church in Scotland, to a young man entering on the ministry. "Remember," said Fisher of Kinclaven, "remember, my young brother, that you have been called to a life of arduous toil. Our Master here must be our example who worked so hard that men took him to be a man of fifty when he was only thirty-two." "Thou art not yet fifty," said the chief priests. And yet, once again we might read the continuous narrative of all the incidents in which our Lord took part in a matter of some thirty to forty-five minutes. And the question is, on what principle that selection of his words and of his acts was made which is incorporated in our New Testament. We believe that it was under the guidance of the Holy Spirit that this selection was made; but the action of the Holy Spirit is always according to method, it is always according to reason, according to some profound necessity. I am quite sure that the selection was made very deliberately, and that the very words were carefully chosen.

It has been the fashion during the last genera-

tion for the more scholarly expounders of the New Testament to content themselves with dealing with the words of Jesus or an incident in his life—a parable, for example, or a miracle—to content themselves with finding what is the principle underlying the passage and driving it home.

And yet I am sure we shall be depriving ourselves of many a secret and intimate guidance from God, if we neglect on all occasions the very words in which the story has come down to us. We must never forget that for the first three hundred years the New Testament was a secret and forbidden book, read with fear and trembling, and that, in the view of those who first read it, every word was precious and might be understood as covering some secondary meaning, which indeed was the more important meaning.

Without presuming to say on what principle the selection was made in every case, it is not difficult to say what guided the early Church to preserve this incident which I am taking as the basis of our thought.

Here we read of Jesus coming upon certain men in the gray of the morning when they were tired, dispirited, and ready to think the worst of themselves, and so dealing with them that they went back to their work with a new heart. Here we have the story of Jesus encountering men who have failed, and so dealing with them that they go back into the very elements in the midst of of which they had failed—and fail no more. It is easy to see why the early Church fixed upon that story, and said in effect: It matters not what goes, that story must remain, for it expresses so finally the very thing that Christ came into the world to do.

One way of describing the whole purpose of Christ is to say that he came into the world to encourage men. There is a great deal of wisdom in the words we commonly use; there is a great deal of religion in that word "encourage"—to put heart into. Now, I know that you will not find a text in Scripture which literally declares that Christ came into the world to encourage men.

You may not find one text to that effect, but you can certainly find a hundred texts to the effect. Probably if you and I were asked to say in a sentence what Christ's function was in the world, we should say, he came "to seek and to save that which was lost."

But it would be an easy matter, and not too ingenious, for me to show that these very words which we all agree represent finally our Lord's intention in this world, really mean the same thing as I mean when I say that Christ came into the world to encourage men. For that man is lost, and only he, who has meanwhile lost heart.

Our Lord once spoke at length about this very idea of "lostness." There is an entire chapter in one of the Gospels containing what he has to say about "lostness." And the conclusion of the whole matter is, that in Christ's great charity there is no such thing as lostness. One of the great services which Christ's advent has rendered to the world is that not only has he created a clean heart and a right spirit in men, but he has created a clean heart and a right spirit in certain words.

And amongst the words which Christ has re-deemed is this word "lost."

I say our Lord once preached a sermon, as we might call it, upon the condition which we call "lostness."

He said that a woman once lost a coin, whereupon she lit a candle and swept the house and found the coin; and his whole point was that the coin was not really lost, not lost absolutely—the coin was there; it was waiting to be discovered. A thing, in our Lord's view, is lost when it is out of place—when, if it is a coin, it is out of circulation.

And then, as though that were too easy an illustration, our Lord chose a more difficult one: because after all, when a coin is lost it will at least lie still where it is. It may even have a kind of glitter in the darkness which will catch the eye of a careful searcher. And so our Lord took as further example, an example of a more difficult case.

A man, he said, once lost a sheep and he set out to find it. But once again it was the whole point of the story that the sheep was not really lost, not lost absolutely; it had not fallen out of the universe. It was there; but it was out of its place. It was away from its own securities.

And then our Lord took a still more difficult case—because after all, if the loss of a sheep presents a more subtle problem than the loss of a coin, in that a sheep may wander and wander, still a sheep has the instinct to bleat, to cry out in its distress, and that cry will guide a careful searcher.

Our Lord therefore, took a case of "lostness" which then as now presents the utmost difficulty. He took the case of a lost man. A father had two sons: one of them stayed at home; another went away and was lost. But once again the whole point of our Lord's story even here is that although this man was lost according to the morality of his time, lost in the light of the resources of society, he was not lost from the point of view of God. He had not fallen farther than God could reach him. He was out of his place—woefully out of his place—but not out of the reach of God.

Christ came into the world to seek and to save that which was lost. He came to guide the wayward and mistaken heart back to its home in the Father's love. He came to encourage men.

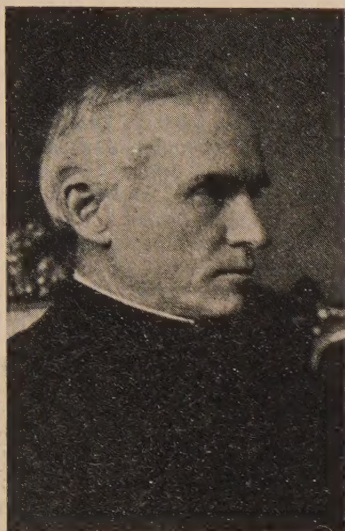
And now let us come more closely to this story which seems surely to have been retained in Holy Scripture for the sake of people like ourselves, who are in the very circumstances in which we are today. How did our Lord deal with those men when he met them in the gray of the morning, and when looking back on the night of their toil they confessed that they had failed?

I. Well, in the first place, Christ sent them back to the very place where they had failed. Nothing in their circumstances was to be changed—the same waters, the same boats, the same nets, they themselves the same men; nay, if anything, scarcely the men they had been before, because every failure unless God helps us, adds to our own impotence. He sent them back. Now

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Judicious Methods of Gaining and Holding Church Members

JUNIUS B. REMENSNYDER, D.D., LL.D.



(In the *Mentor* for February, appears an article by Doctor Remensnyder in which he has been placed as one of the very few, living today, who stood at the feet of Abraham Lincoln, to hear what has since been revered and honored as one of the masterpieces of literature, the dedicatory address at the battlefield of Gettysburg, since known as Lincoln's Gettysburg Address. This rich experience in the life of the author of the following article is of special seasonal interest in the Independence Day issue of the *Expositor*.—*Editor's Note.*)

Rev. F. W. Robertson, the brilliant preacher at Brighton, England, and the foremost minister of his time, declared at the close of his ministry, that if he had led but one worldly soul to Christ and made him an heir of eternal life, he would feel that all his efforts were crowned with success. This is the feeling which animates the spirit of every true minister. His success is not to be measured by outward appearances and external prosperity, but by spiritual tests—by genuine conversions—by the souls he impresses and changes to a true religious life.

The writer has had a pastorate of two-score years in the greatest American city, where he has heard the world's foremost preachers—some of them with truly wonderful power in declaring the Gospel—and spends his summer vacations in an obscure New England village, where he has often heard some simple, unknown pastor, whose whole heart was in the work, present the Gospel with a fervid force that bespoke the witness of the Holy Spirit empowering his words, and that could not be surpassed.

With the Christian minister whose heart is on fire with his evangelical mission, there are two problems that confront him. The one is to *draw people to his services*, that he may have the opportunity of presenting the awakening and saving truth to them. And the other, no less important, the *means of keeping them there*. In our day through the stress of work during the week, and because of the many secular attractions tempting the worshiper on the Sabbath, this latter is one of the most difficult and discouraging tasks.

What are the means by which this obstacle, which occasions so great loss to the church can be overcome? The first answer is by truly evangelical preaching, setting forth the Divine plan of salvation, holding up "Jesus Christ as the only name under heaven whereby men can be saved." Insisting on true repentance, on a genuine confession of sin, and upon faith in the sacrifice on the Cross.

When a minister loses faith in this keenest spiritual weapon, the Sword of the Word, cleaving asunder the soul and the spirit, all other arts of eloquence and social entertainment—no matter how helpful as secondary aids—will but make the church a competing rival of the world, and make broad and easy the passage of his members to it. As Amiel truly says, in his "Journal," people are drawn to the church for something the world can not give—for a revelation of super-human truths—and when they find the preachers do not give them that, the churches will be empty.

Too many ministers in our day are losing faith in the old Gospel. We must indeed progress with the new and keep pace with the marvelous advances in science, but all this can be done without compromising our unique message. If the writer may be permitted to make a personal reference again, he would like to testify that having a pastorate in the most exclusive part of this metropolitan city, where his youth graduated at the foremost universities in the country, he never found a single instance of one who criticized his faithful adherence to the essentials of Holy Scripture. It would seem, therefore, as if much of the present upheaval in Christian circles came rather from the pulpit than from the pew. If, as Dr. —soon to be Bishop—Stires has said, the clergy would spend more time in telling their hearers what they do believe, instead of what they do not believe, their faith would be strengthened and not weakened.

The old time method of revivals had its advantages in calling attention to the necessity of a definite decision for religion, in its emphasis upon the danger of sin, and the need of earnest repentance, but it was marred by an excess of emotionalism, often mistaken for genuine religious

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The New Type of Personal Testimony

WM. L. STIDGER

It is a good thing for a human being to have self-expression.

There was that much of value in the old-fashioned personal testimony.

Not every person could talk. Even if they could, they did not want to talk about things so intimate as their spiritual status.

"I am living close to the Lord. I pray daily and fervently. I have lost my temper many times this week but the Lord has forgiven me for that." Thus ran the general tone of the old type of personal testimony. We all remember. It was generally the same thing over each week. I have no particular fault to find with a Christian who wants to tell, and who did in the old days tell, about his intimate spiritual condition. I used to do so myself when a boy in the old type of a Prayer Meeting.

I have no objection to a person who likes that way of doing to have a chance to talk even in the new Sanctuary Service. But what I do say is, that people of this day and age do not desire to do so. That does not necessarily mean that they do not have anything to think about. It does not mean that they are not deeply and reverently religious. It does not mean that they are any less devoted to Christ than our dear friends of another day, many of whom survive in our churches today to deplore, rather critically, that the days of the "Old Gospel" are gone. They imply that the church, and the preachers, and the people of today have gone to the dogs spiritually.

They have a way of saying that a preacher who does not do things in the way they used to be done is not preaching "The Gospel." Most of the folks who offer this criticism do it in rather an unkindly and an un-Christian manner. Many of them are not far short of fault-finding in this type of criticism. In fact they are violating the very foremost tenets of Christ's teaching.

Christ had a great reverence for the other person's opinion. He taught that there was nothing more sacred than Personality. That meant another person's opinions. That implied another generation's views. And yet the defenders of the old way of doing things do not hesitate to speak most bitterly of the generation that lives today and does not care to parade its show of piety before the throng; and therefore does not take to personal testimony readily.

Now, what "The Gospel" actually means is "The Good News." That is as fair a definition of it as can be given. Yet most of these people who criticize the present generation because they are not shouting from the housetops the spiritual condition of their souls, insinuate that they do not know what salvation, regeneration, and religion mean.

Having lived in both generations, and having been converted in an "Old-fashioned Revival meeting;" and believing firmly in the reality of that experience; and having seen the results of

both types of Prayer Meeting I sincerely believe that the present type of Family Night is more helpful, more deeply spiritual, and closer to practical Christian living and doing than the old type.

The old type of a Christian meeting was made up largely of testimony which was continually alluding to what the "Lord has done for me!" It was mostly talk about what to get and keep for one's self with little thought of a religion that had to do with service to others.

A few days ago I was talking with Sinclair Lewis, author of "Main Street," "Babbitt" and "Arrowsmith" about the difference in the church of the old day and the church of this day. He is writing a book on the church. I told him that I felt that the difference consisted in this: In the old day the Christian was trying to get something for himself; in the new day he is trying to give something.

The difference is in getting and giving. In the old Prayer Meeting the testimony generally consisted of what God had given and done for the man making the testimony. The present spirit seems to be a testimony as to what God is helping us to do for some body else.

As for me I believe that the latter day is better than the former.

Religion today is essentially a religion of service.

Therefore the type of testimony, or self-expression which fits in with the spirit of today in church work is one of action.

"Good news" is the theme of today's testimony. It is "The Gospel" just as it was before, but it is the Gospel in action.

Therefore we have worked out a type of Testimony, or Self Expression in the modern Sanctuary Service which I call the "Gossip Period" or "Good News Period."

Churches have always suffered with a bad kind of Gossip. It has been the great temptation of the other type of church member. Every preacher will testify that gossip, particularly in small-town churches, has been vicious in church circles.

So, in our modern type of a Mid-week Meeting we have tried with success to develop a morale for a good kind of gossip.

Gossip in its fundamental constituency is really conversation. Conversation is good. Therefore let us have good conversation, and good gossip, and Good News; and let us drive out of the church the old spirit of Gossip by developing a technique of good Gossip.

To that end in our "Good News Period" the church is trained to bring to that time all the good news it can find in the church, on the streets, in the papers. Cora Harris in one of her books tells about an idea she once had of editing a page for the newspaper which would be called "The Good News Page." She tried it out and it worked.

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Has Religion Any Authority Left?

JOHN LEONARD COLE

There are two sorts of lawlessness: one, that of anarchy, where no constituted authority is existent or recognized; and the other, of rebellion, where authority is ignored or deliberately defied.

The latter kind is the brand which seems to be alarming the American Bar Association, the Crime Commission, the churches and, in fact, most serious observers of contemporary American life. It is the lawlessness of *too much law*.

The former kind—the *too little law*, vacated authorities, vanished standards, is the kind that seems to prevail in religious circles. A sort of anarchy appears to have set in, because in the 20th century craze for dethroning monarchs and knocking down thrones, everything that looked like an "authority," or spoke of a "divine right to rule," has been viciously attacked. Making world "safe for democracy" has become one of most popular American sports, and has extended its bloodless combats to religious arenas. The "leveling down" process which swept over Europe, Near- and Far-East, has invaded consistently and ruthlessly our religious thinking, till, while democratic enough, we don't know how "safe" our spiritual world is.

The general critical iconoclastic temper of this first quarter of the 20th century has weakened, if not cut out completely, the underpinnings of our Christian faith. This "blasting at the Rock of Ages" has gone on mercilessly (if not merrily) till the old stone really begins to look less trustworthy than the one which Prudential Insurance Company seems to depend on.

The "man on the street" has certainly seen a lot of his old "authorities" lose prestige. Even the man in the pew misses the familiar saints in their niches round the walls; and when he tries to follow the Old Testament injunction and "seek out the old paths," he finds most of them are either blocked up with "no thoroughfare" signs, or grown up with grass through disuse.

Think of the things that men used to rest their religious thinking on, and feel "that is settled." The Infallible Mosaic Law with its clear directions as to what could be done, and when. That's down. And a young prophet from Nazareth helped to down it, with his indignant, "*But I say unto you . . .*"

The Infallible Roman Catholic Tradition, and its Mouthpiece, the Vicar of Christ on earth, with its fine and final system of religious truth and destiny—that is gone; at least for all who think that the doughty monk of Wittenberg, with his "the just shall live by faith," and not by indulgences, had the best of the argument. The Infallible, verbally inspired Book, with its convenient debate-ending "proof-texts," that is gone; at least for those who are as reasonable and fair in their treatment of the *Holy Book* as they are in treatment of other books.

The Infallible doctrines and systems of theology which profound schoolmen and genuine saints of

former centuries built up, the revered dogmas of other ages are gone—at least for those who insist on keeping their thought-life and religious-life on good terms with their own experience and present-day science.

Even the Infallible Inner Light, that quiet spiritual standard by which the Quakers have been accustomed to trim all other lights, has turned out to be more flickering and less "inner" than a universal and satisfying authority ought to be.

So, one by one, old standards appear to be inadequate; "ancient good," by flight of time and accumulated knowledge, becomes terribly "uncouth." When they begin to examine seriously their own religious thoughts, and attempt to find a "sure and certain anchor" for their faith, men either stop their examination right away and stick their heads into the sands of a credulous "faith," or grow cynical, and start sympathetic reading of Clarence Darrow in his pompous declarations of agnosticism: "I know nothing about God and I know no one who does know."

Here is a ponderous volume (402 pp., \$15) by the learned Albert Churchward, M.D., M.R.C.P., etc., called "The Origin and Evolution of Religion," in which, according to his reviewer, P. W. Wilson, the problem of the miraculous and non-miraculous events in the life of Jesus is solved by declaring that "*no Jesus of any kind ever existed*, a solution which has at least the merit of simplicity." This is the extreme to which destructive criticism goes, and which, when said by a man with so many letters after his name, makes the common man gasp in bewilderment.

Well—"what is left?" Is there no authority for the soul? In spiritual affairs, can't there be some World Court of last resort? Or, is the only thing to be counted on, just as Heraclites said long ago, change, flux? Must Christians be lawless too?

What can a preacher say to a saintly mother in his parish, disturbed over her daughter's inclination to leave her church to join the Christian Scientists: "They seem to be so busy now in churches telling what they don't believe." Many negations in her own church seemed to be driving her daughter to a group of people who were specializing on affirmations, the positives of belief.

There is something "left." There is one mighty positive, sufficient authority which, through all testing of "fundamentals," through all the shaking of things that can be shaken, emerges absolutely solid and trustworthy. The best brief expression of it is, perhaps, Paul's three words: "the mind of Christ." Call it "disposition" (as Weymouth does), "attitude" (as Goodspeed does), "spirit of Christ" (as Moffatt does): it means the total impression of His life and words on the mind of reasonable men. Not his miraculous birth, not his detached sayings, not his

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Discovering The Church's Constituency

G. S. LACKLAND

"The income tax list is a happy hunting ground for prospectors for sucker lists," wrote a Western Editor.

Business firms count amongst their most valuable assets a live list of business "prospects."

"I count my 'potential customers' list, the secret of my success," recently confessed one of America's best insurance salesmen.

In spite of the fact that critics of the Inter-Church World Movement sneered at the so-called "friendly citizens," no pastor can review his ministry, without being aware of the vast number of folks interested in the ministry of the Church.

Wide-awake ministers are rapidly discovering that lay evangelism is the most efficient method for the recruiting of church membership. The Church has been slow in discovering that it must utilize the same system to secure men that it does to obtain money. No church would seek to raise its budget by letting the pastor or a few laymen make the effort. "Every member" is the slogan and it has revolutionized church finance.

Similarly, modern churches are receiving hundreds of members annually instead of scores by utilizing "every member" evangelism.

However the key to successful lay evangelism is the compiling of an adequate and systematic list of "prospects."

Many a pastor has inspired his laymen to attempt an every member evangelistic campaign, when to his dismay, the effort collapsed. "Had a list of dead ones," laconically explains a young salesman. Or, "of five calls three were not at these addresses" reports a disheartened canvasser. A few such experiences and willing workers are changed to pessimistic cynics.

In a similar way many a pastor has sought to win folks to his church to discover that ninety per cent of his calls were fruitless. No efficient minister can afford to thus squander time.

To a pastor with a genuine zeal for evangelism a vital list of "prospects" is as much value as his membership list. Certainly it should be compiled as carefully and kept up-to-date with scrupulous care.

The church services present a valuable opportunity to secure church "prospects." Dr. Louis Albert Banks used to be at the door before the church service. Folks coming early like to be greeted by the pastor. Many will confide information concerning their residence and former church relationships. Some churches have a large register at the entrance with a sign inviting strangers to register. Many churches have trained a few of the ushers to greet strangers and to secure information. Some pastors have been successful in training leading members to secure this information at the close of the service in a social way. Careful survey reveals the fact that few strangers will use a questionnaire printed in the church bulletin. Neither do cards for strangers

distributed through the pews accomplish results in a large way.

A most successful method is that of a "welcome service." Just preceding the offering, the minister in a dignified manner can speak a kindly word to the strangers present. To relate that the preceding Sabbath there had been present guests from various states, a number who had just come to the city, is good psychology. If possible, tell of a way in which the church was helpful to some of these strangers. It suggests that it will make for mutual helpfulness for every stranger present to make himself known. Then the ushers promptly distribute "We are Glad to Have You With Us" cards amongst the audience. These are signed and then placed upon the plate during the offertory. Dr. Robert Hunt of the First Methodist Episcopal Church in Dallas had over twenty cards signed in one service.

Some pastors go to the door to greet the congregation at the conclusion of the service. Dr. Robert Tucker of Cass Avenue Methodist Episcopal Church in Detroit has his quartet sing a very effective benediction. During this time he goes quietly to the door. The minister should not attempt to write down the information thus given. He needs to be free. It is more effective to have the Church Secretary or a stenographer to take notes of all desired information. This securing names and addresses at the door is mainly a matter of the first one. Folks will follow the example of the people proceeding them. In Grace Church we have secured the names of forty families by this method in one Sunday.

Dr. Ralph McGee of Seattle has had marked success with "Social Sunday Evening Hours." Following the evening service he urges his congregation to remain for a social hour. It is not unusual for one-half the congregation to remain. There should be a "glad hand" committee in the social room to welcome people. The guests are handed slips of paper calling for the name, address and telephone. These slips are pinned on each person. Old songs and hymns are sung. Special musical numbers are popular. Light refreshments may be served. It is an investment which yields abundant returns. During the hour the pastor together with a committee of the liveliest members circulates amongst the strangers. It is very seldom that such an occasion fails to yield a number of Church members. As the guests leave a committee bids them "good night" and collects the slips. This may produce as many as fifty families of strangers from a crowd of two hundred folks. Grace Church has found this method effective on special nights when the Scotch, Scandinavian, Irish, Kansas, Iowans, Hoosiers, etc., have been guests. There is a certain clannishness which makes folks peculiarly desirous of remaining to meet others who came from "back where we used to live."

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A Conversation

ERNEST O. BROSTROM

"To build large, or not so large? That is the question."

There are times when the architects are really "put to it" to solve the puzzles laid before them. Some of the problems given them to work out are far more involved than the mere working out of the plans and other documents pertaining to good building. These, at times, embrace questions that do not seem to come within the scope of the architect's duties. Some of these are sphinx-like enigmas, that require the use of the sixth sense, to make even an approach toward solution.

Such a situation is brought about when a pastor and his people desire a new church auditorium with a great seating capacity, and do not have the means with which to build it. This condition becomes aggravating when the demand for sittings exceeds all possible needs of the community: and sad, when the desire for a huge place of public assembly eclipses, sometimes totally, the need of adequate provision for religious instruction. Even when such a church plans for full equipment, and is willing to shoulder the large expense, it is unfortunate, for the load carried must act as a hindrance and brake upon the service which it hopes to render its community.

A situation of this kind, and a desire to circumvent its culmination brought about the following conversation (written down from memory after its having actually occurred) between a member of a church building committee and an architect.

Architect: Mr. Smith, come right in, I am delighted to see you. I am glad to learn that things are coming to a head out your way. I do hope that you will not decide to build on the large scheme.

Mr. Smith: But why? We need a large church out in our community. We have a real live minister, and the walls of our present church are being crowded out.

A.: It's fine psychology to have the structure fairly bulging with people. That will keep the good crowds coming.

Mr. S.: Maybe, but we would like to have room for those who have been forced to stay out.

A.: Yes. But think of those inside the walls, how they enjoy the service, and think what an inspiration it is for your minister to talk to a packed house.

Mr. S.: Well, I believe we ought to have a bigger church.

A.: How many people are there in your present congregation?

Mrs. S.: Why—we have two hundred and fifty members.

A.: What is your average attendance?

Mr. S.: Our auditorium will only hold about two hundred.

A.: You say you have two hundred fifty members and you are not getting them all out?

Mr. S.: They don't come, because we don't have a house big enough to hold them.

A.: You are asking for a church that will seat

nearly a thousand. That's nearly five times the number that now attend. Where are you going to get that increase?

Mr. S.: If we get a church big enough, our minister will surely fill it.

A.: But consider your community.

Mr. S.: We have the best community in the world. All the people are earnest workers, and all of the type that will help and will go to church, when there is a real church to go to.

A.: You are in a fine community, and one that is steadily growing; but at the same time, there are other churches there.

Mr. S.: Those churches have old inadequate buildings, too good to be torn down for many years yet. We expect our church to be equipped so as to fill all the community needs, and therefore, expect to draw most of the people.

A.: You are moving to a site, closer to another church of your own denomination?

Mr. S.: We can't help it. They are a prosperous group. They have shown a dislike for us.

A.: Well, that's natural. They feel that you are encroaching upon their territory.

Mr. S.: That isn't very nice of them.

A.: Have you ever thought about how nice it is of you to crowd into their territory?

Mr. S.: No, not exactly.

A.: We're getting away from our subject. Really, I believe you will be making an error if you build too large a building. It might be possible that you would have a large auditorium very sparsely filled, and find the very feature upon which you banked your future success (a large seating capacity), a deterring feature. It could be, that the large auditorium would prove a handicap for the minister, not because of lack of room, but because of the over-abundance of room. Would it not be better to go into the new location with a smaller gem of a church, complete in all its equipment, tailored to fit a reasonable growth, not endeavoring to take in the entire community, but endeavoring to serve your portion of the community in concentrated form, doing it well in every detail? Then, when the necessity requires, let the plant out by enlargement or by establishing branches.

Mr. S. (Thinking of the first part of A.'s statement): Have such things occurred?

A.: I have a church in mind, built a few years ago, whose members thought they needed a big structure. The pastor insisted upon a commodious auditorium. I attended the dedication service. It is the only dedication services I have attended, where the audience rattled in the auditorium like a dried nut in a shell. Mind you, that church seated only about nine hundred. The weather was perfect for church going. Can you conceive such an unfortunate start? There was a perceptible chill present, not only affecting the audience but very apparent in the ministers.

(Continued on page 1225)

Marketing the Master's Message

E. A. HUNGERFORD

It is a well-known fact that writers of advertising copy in the large advertising agencies in the United States, are among the most persistent readers of the Bible. It is one of their greatest ideals to be able to write the English language simply and convincingly. They can find no other literature with such a powerful combination of words and such outstanding truths briefly expressed, as can be found in the Scriptures.

One of these men recently called my attention to a remarkable accomplishment by one of the Bible heroes and stated that he would give anything he possessed to know the method used by this individual. He then related how Noah had faced the problem of interesting two of every kind of animal, to be promptly at a certain place, at a certain time. What advertising medium Noah used to achieve his startling and efficient result, is not known. The achievement, however, represents the most outstanding accomplishment in attention-attracting advertising known.

Advertising men as a group often wonder why the Christian Church doesn't use this powerful force more and to better advantage in informing the public about its work. These same men, to a large extent, are vastly interested in the church and undoubtedly would be willing to co-operate in making church advertising more effective.

It is well known that a business advertises to increase the sale of its product. Pick up, for instance, a copy of the Saturday Evening Post, with its 150 or more pages, a large portion of which contain advertising copy and display. It is said that the minimum rate for a single page in this publication for one issue is \$7,500. On that basis, a little figuring will demonstrate that about \$1,000,000 is invested by hard-headed business men in advertising their products in one issue of one publication. These business men represent many of the leading and soundest concerns in the country. They are investing in advertising because it has been proven to them through years of experiment that it pays. Not only does advertising pay the manufacturer, but through the increased production which advertising makes possible, the result is an actual lowering of the cost to the public of the articles advertised. Everybody is benefited.

In looking through the advertisements of a magazine, one will find everything from collared buttons to automobile trucks. I think in all this display there is rarely an advertisement designed primarily to sell the greatest thing in the world, The Kingdom of Heaven on Earth. Those who are familiar with the dynamic qualities of publicity and advertising are convinced that thousands upon thousands of people could be interested in Christianity and consequently in the Christian Church through the wise use of this force.

One of the best mediums of advertising the church is the newspaper. As a group, newspaper officials are glad to back up any good cause. In

a number of cities the newspapers employ religious editors who give their time entirely to church publicity and advertising. However, such a job often proves very discouraging. Churches do not readily see the value of a co-ordinated program of advertising, or of presenting to the public a united front. They often prefer to have their own little advertisements going to make up an unattractive page, rather than to participate in a unified scheme which would be apt to be more effective. They are sometimes slow in paying for the advertisements, but are quick to ask favors in the way of getting news announcements. Such procedure does not build good will for the church among the newspaper people. There are many exceptions to this situation which go to prove the real value of church publicity and advertising when properly done.

In the past few years an entirely new medium has come into existence which already has unlimited possibilities and is rapidly coming to equal, if not surpass, any other medium. This is the radio.

In New York City, the Federation of Churches conducts Sunday Services regularly over two different radio stations, in addition to a weekly Thursday evening meeting. The secretary of this Federation tells me that the results which have come from these services is remarkable, almost beyond belief. In Brooklyn, the Y.M.C.A. broadcasts Dr. Cadman's addresses on Sunday afternoons and the response proves beyond all doubt the value of radio as a carrier of religious messages.

In Boston, and Chicago, the Y.M.C.A. is broadcasting a Morning Watch Service. Letters have been coming in, showing that many homes have re-established their family devotions as a result. This sort of publicity is ideal because it not only builds good will for the Christian cause and the church, but it also at the same time, is a definite Christian service to many in their great radio audience.

It should always be the ideal of any religious organization to have advertising in accordance with the purpose of the organization, that it may inspire to better living and thus increase the range of usefulness of the program.

Publicity and advertising have taken vast strides during the past two years, until they are now considered vital factors in the program, not only of the best conducted business enterprises, but also in all welfare organizations. However, the first requirement of a concern, if any advertising is contemplated, is to have a useful product available for distribution. Consequently, the first thing for any church to do is to put into operation a program which is vitally affecting life in its parish. Then there will be something to talk about and publicity will be an easy matter.

(Continued on page 1208)

The Churches' Outside Audience

JOSEPH McCRA Y RAMSEY

From the little white chapel in the grove at the country cross-roads to the imposing structure of the super-modern down-town temple of the metropolis, certain similar problems of perplexity are crying for the sober consideration of the Christian leadership of the country.

One of the most outstanding of these problems is that of competing appeals. The movie-house, with its scientifically mapped-out plan of almost irresistible appeal, is rarely more full than on that day of the week when the claim of the institutions of Christianity should be most strongly felt. The full-throated cry of "Fore" re-echoes along the fairway a score of times on Sunday to every once on other days. The usual week-day quiet of the country road-side gives place on Sunday to the roar of countless motors. Everywhere, turn where one may, one is confronted with this problem of cross-appeal, a problem which draws the individual and his family from the accomplishment of their Christian duty and multiplies the numbers included in the Churches' Outside Audience.

A serious problem for the church to solve, is that of holding her inside audience and adding thereto by constantly drawing from this great outside audience. By the Churches' Outside Audience, I mean that great unnumbered horde of people who daily and continually profit by the presence of the church and who owe much of their peace and comfort and joy of life to the various activities of the church, and yet have never entered into an active affiliation with the church. That includes those who have not yet recognized or appreciated their obligation, and those who, though nominally church members, are not *actively* interested in church work, church support or church attendance.

The once popular slogan, "Too Proud to Fight," was short-lived and soon gave place to the hoarse bellowing of the Drill Sergeant. Preservation we rapidly came to rate above mere pomposity. "Too Proud to Advertise" may have been a church slogan of some merit in its day. That day is passed. The church, if she is to hold her own against countless cross-appeals, is forced to advertise. It has become a matter of self-preservation. The question no longer is, "Shall we advertise the church?" The question is, "How shall we advertise the church?" It is no more a question of ethics, but has become a question of means.

"How shall we advertise the church in order to reach this great outside audience?" If others by their advertising activities are keeping people away, certainly it becomes the duty of the church to advertise to draw them in.

The power of the Press, as an advertising medium, stands unchallenged from that early day when Samson started the movement by taking two columns! Outdoor advertising of any sort, from the mellow chimes in the belfry to the sand-

wich man on the street, retains its effectiveness. Posters, car-cards, hand-bills, in fact almost every type of advertising is being used today by the church and used successfully. Yet there remains largely untouched an advertising medium of strength and exceptional effectiveness which, because of its own inherent and peculiar characteristics, presents attractive possibilities as a means by which this outside audience may be reached. We refer to the modest little letter.

When we present our appeals to the Churches' Outside Audience we must bear this fact in mind, that literally millions of dollars are being spent in the preparation and presentation of countless counter appeals. These appeals are bidding for the time, the interest and the means of the people. If it be safe to judge by apparent results, these millions of dollars so spent in the creation of counter-appeals are not wholly unsuccessful in their mission. All of which means just one thing for the man whose duty it becomes to advertise the church. Where he is advertising *one* institution, thousands of others are being advertised. Where he alone is preparing his advertising copy, countless staffs of scientifically trained advertisers are preparing their copy for the counter-appeals. Where he is earnestly seeking for the time he can afford to give to such work, these others are spending their entire time on the work. Where countless duties are incessantly demanding their proper share of his thought and attention, day after day is given by the others in uninterrupted study and thought. Where his advertising activities form but a small portion of the endless routine of the average pastorate for which there is no special remuneration, these others are a salaried force receiving generous pay for their labors. In other words, it is well to realize the fact that he who contemplates advertising his church is about to enter into competition with men trained for, dedicated to, and paid by this particular type of undertaking he contemplates. When he realizes the tremendous handicap under which his labors are conducted, he will appreciate the absolute necessity of producing advertising copy of an exceedingly high caliber, regardless of the medium in which it is to appear.

There is neither space here nor necessity for a consideration of those scientific facts and principles underlying the production of efficient advertising copy. Our desire is to point to the letter as a much neglected medium which possesses special merit, and to bring to attention some few facts concerning the letter which when taken collectively rank the letter high in the field of church advertising media.

A letter used in advertising the church is nothing more or less than a sales letter. The church has something for the prospective member. Using the vernacular, the church has merchandise to sell to the prospect. When used as a means of advertising, the letter must present this merchan-

dise in such a manner as to create a desire for it on the part of the reader, which desire will ultimately lead him into the church in his search for that merchandise. As a sales letter it must be so framed as to secure the prospect's attention, arouse and maintain his interest, create his desire for the object set forth, and turn his steps to the only place where it may be secured. In other words, a letter so used becomes the official representative of the church, its official salesman, and if it is to be effective in its undertaking it must be constructed along lines that are in harmony with the accepted principles of personal salesmanship. If one contemplates advertising by letter, one should know well the basic principles of personal salesmanship.

We well recall a blistering August Sunday some years ago, spent in Elgin, Illinois. The perspiration literally streamed down my body under the heavy black silk robe I was wearing. The congregation had moved from the spacious upstairs auditorium into the Sunday School rooms in the basement, seeking in vain to avoid the terrific heat. Women stirred the hot air about their faces with fans, book covers, Sunday School papers. The men sat perspiring sans coats and vests. With rolled-up sleeves and turned-in collars the ushers were greeting the late comers at the door. The offering was presented at the altar by a suspended brigade such as is rarely witnessed in our staid old Lutheran Church. There were strangers there, members of the Churches' Outside Audience. They no doubt accepted the unusual informalities without question. They, too, were among the suffering. But here is the point. Were those faithful fathers of the church to appear regularly in their pink and baby-blue suspenders and lift the offerings in negligence, that healthy congregation would soon become anemic and shortly appear on the pages of church history as an outstanding example of what indifference to the commonly accepted proprieties will do for a church.

Applying the idea to the letter which serves in the capacity of official representative of the church, let us be cognizant of this irrevocable fact; there are rules of proper procedure which must be observed by every representative of the church, whether that representative be an elder or a letter. Especially is this true when representation is being carried to the outside audience. Appearances in the majority of cases do give first impressions. First impressions do count in spite of their various weaknesses. If the church is to be represented among strangers by a letter, let the letter be worthy in appearance, for it has created an impression for or against the church before it is read or even opened.

A letter reflects accurately the character and personality of the sender. Carelessness or an attempt to over-economize in material or postage, defeats its sole purpose. Use a good grade of stationery, if not the very best. Seal the envelope just as though you really intended that letter for an individual rather than anyone who happened to examine it. Stamp it with a two-cent stamp at least, although special delivery stamps fre-

quently pay their own way. Don't give the idea that while you want the prospect, the reader, in the church, there is a question in your mind as to how much you will venture to get him there. Be liberal in your outlay for stationery and postage. Yes, liberality costs today, but liberality pays tomorrow and it is results we seek.

The question comes up occasionally as to the relative value of letters and printed matter. The church bulletin and calendar have their places and their value. However, there really is little to be found of vital importance that may not be incorporated in a letter. There is a cold, impersonal element about printed matter which does much to defeat the purpose of such material. There should be the warmest, the most personal bond of cordiality between a pastor and his people. It is a warmth which goes a great way toward making the letter more generally effective than printed matter. There are congregations whose mailing lists practically prohibit a personal signature on the letters, but in the interest of this personal contact time taken to sign every letter by hand is time well spent, and the signature should be the minister's own. Many a letter I have received from churches, signed by clerks and secretaries. The pastor was too busy to sign his communication to me. In effect, such a letter is no better than those awful things that come stamped in an attractive green or purple, "Dictated, but not read."

(To be concluded in the August Expositor)

Marketing the Message

(Continued from page 1206)

Also those who respond to the advertising will find something which satisfies.

That was the basis on which Christ operated when he was upon earth. It is impossible to conceive of any city editor who, if Christ were alive today, would not assign reporters to follow him every hour of the day, in order that the public might be informed as to his work. He might not have had publicity in his mind as he went about doing good but he did so much good that nobody could help talking about it. This is a basic principle which should guide all those having to do with informing the public about the work of the church.—E. A. Hungerford, Secretary, Bureau of Information, New York City Y.M.C.A., Secretary Church Advertising Department of the Associated Advertising Clubs of the World.

Resources of Christ

(Continued from page 1200)

there you have the iron of the Gospel, the severity of God.

George Eliot says somewhere, I believe, that "the ethics of Jesus were effeminate." The Church must have greatly misrepresented Christ to make such a saying possible. I can imagine nothing more difficult for the natural man than to go back to the place where he failed, to meet

again the things that mastered him. To go back to the place where people know that you have failed—to go back to the place where we ourselves know that we have failed—that surely is one of those experiences like a man cutting off his hand which Jesus said one might have to go through in order to come well within the Kingdom of God.

How often in our lives, and in what were by no means our worst moments, have we pleaded with God in secret that he might send us back to a different kind of work than that which has engaged us, or that he himself might so work upon circumstances as to give us a substantially new outlook! How often like the Apostle face to face with his own mysterious scourge, have we besought the Lord with cries that he might remove something from us! And he has answered us as he answered his great servant. And even whilst our flesh shrank from the ordeal, we knew that it was the pure word of God within us: "My grace is sufficient for thee: My strength is made perfect in weakness."

It would have been easier, we suppose, for these disciples, had Jesus sent them into other waters, to recover in new circumstances their self-respect, to blot out their failure here with the glow of victory there. But consider for a moment what would have been the result for these men if our Lord had chosen to take this way with them. In later years they would have been able to recall the story as an illustration of the extraordinary ups and downs of human experience. They would not have been able to quote it as an indisputable illustration of the power that Christ can give a man to overcome circumstances in which without Christ he had failed.

2. It is not only to the same circumstances and outward conditions of life that Christ sends us back; he sends us back to face our own interior circumstances, those dispositions and weaknesses of our own which, more than the force of outward things, have led to our failure as often as we have failed.

What I mean there for you and for myself is just this: there is, as the Apostle said, a sin which most easily besets each one of us. There may be a thousand matters in which, as it appears to us, we can obey the will of God easily and even with enthusiasm; but there may be just one thing which hitherto has been our bane. It has defeated us in secret. We try to circumvent it, to compensate for our failure with regard to it by an excess of loyalty in some other matter of our life; but that one thing keeps looking at us and it is back to that one thing that Christ sends us, in his spirit to attack it, to tear it from our heart.

And now to proceed another step. While it is perfectly true that Christ sent these men back into the very elements which had exhausted them and worn them down, still there were some blessed differences in the new situation. For one thing, Christ sent them back. And there what I mean is just this. Sometimes the feeling comes to us that the circumstances in which we are to do our work for Christ in the world are perhaps not the very circumstances which the will of God has laid

upon us; and the very difficulties which we encounter in these circumstances seem to us a corroboration of this feeling. If we could be sure that it was God's will that we should labor where we are laboring, then, unless there is something fundamentally unsound in our attitude towards God, that will be enough for us; for is it not the case that what is inevitable is easily borne; that, what we must do somehow we can do?

Now, whether or not we are all of us in the very places which God has designed, is a matter on which no one can give guidance for another. But it is a matter on which I wish to believe that Christ himself can give us guidance one by one. We know what poor judges we are of what is best for us. We know how looking back upon our lives, the very things which at one time we shrank from, appear now as the very things which made the greatest contribution to our life. We none of us know what lies before us, and what if God in some stress of our life at this moment is preparing us and qualifying us for some service later on or for the faithful enduring of some poignant thing!

We would all do well to believe that if we knew ourselves as well as God knows us, and if we could see all that lies before us, we should not wish our circumstances changed in the least. We should only wish that God would maintain within us a more attentive conscience to the guidance and value of each thing. If during these days, God has come near to us in any new warmth of heart in any new resoluteness of will, in any new deliverance from paltry and selfseeking ambitions—if we have been aware of a stir and fulness in our lives, let us regard all that as his equipment for tasks that heretofore have been all too much for us.

3. Once again, our Lord not only sent them back to the old waters, thereby making an enormous difference. He sent them more deeply into them, and there you have the very thing I wanted to say.

"Launch out into the deep," said Jesus. We are all right so long as we are in the deep. As I get older, I see no other interpretation of this perplexing life of ours than just this: it is God sending us out into the deep and endeavoring to keep us there.

Now, like every other principle which is finally true about this life of ours, this is a principle for which you will find the simplest and most everyday illustrations.

How the time hangs on our hands when we are not deeply engaged! How slowly the fingers of the clock go round when our eyes are upon it wishing they would hasten! How tedious our work is when we are wishing it were done! How, on the other hand the fingers of the clock race round when we are absorbed in the task before us! How truly time ceases to exist! So is it in every region of our life.

The deep way is the prosperous way; the shallow way is the irritating, disheartening way. It is what we keep back from God that troubles us.

I have often said to my own people, that the best way to get through a dull sermon is to listen to it; because a man cannot speak without meaning something, and it is perfectly amazing how

the time will pass when you give yourself without reserve to even a dull preacher.

Then again, there is a joy in thoroughness, a joy in mere excelling, a joy in fidelity to obscure details; and I do not think there is a purer joy in the world; for it is a secret joy: it is a joy you share with God.

Of course, this is a doctrine which is known as true only by those who make faithful trial of it. Outsiders must continue to regard it as a paradoxical thing, that life which is difficult at the edge is easy out in the depths; and sometimes God, in a kind of despair about us, takes the entire matter out of our hands, and in order to deliver us from the misery of some shallow and reluctant obedience, lifts us bodily and plunges us into the depths, where to our own amazement and to our blessed confusion of face, we find—what can only be expressed by a hopeless confusion of metaphors—we find in the depths a rock for our feet. Take an illustration. Let me suppose the case of a man of business and affairs.

One day you have had bad news. Something has happened which is going to alter for the worse your fortune as a man of the world. You find yourself face to face with financial difficulty, and you can foresee that it may very well end in poverty; certainly it is going to lead to an entire change in your position in the world. Immediately the sun is struck out of the heavens for you. The world seems grey and unintelligible, and in that unhappy and burdened and rebellious spirit you come home in the evening. As you reach your door, it opens, and there, let us say, stands your wife. In her anxious face you can read at once that something has happened in your absence. You say, "What is it?" and together you enter your home. "Hush," she says, "you must make no noise: our child has been run over in the street. The doctor has been here. He is still unconscious: we can say nothing."

Tell me, at that moment are you thinking about your financial embarrassments? Do you still agree with what you said in your heart a moment ago, that there could be nothing worse in the world than a change of fortune? Nay, if you are a man, if you have not lost that final moisture and tenderness of the soul which make us men, you will go away into your room and shut the door and cry out to your Father in secret, "Lord forgive me that I blasphemed: I was as a beast before thee."

What has happened? God has taken that man out of the shallows and plunged him into the depths. He has delivered him from the bitterness that comes of shallow troubles into the peace and faith that come with the holier burdens.

There is still a deeper concern which can shake the depths of a man's soul. "When thou with rebukes dost correct a man for iniquity, thou causest his beauty to consume away like a moth."

It is an instinct which I encourage within my own heart, to believe when I am fretful and petulant and rebellious that God is preparing some stroke for me which will steady me and deliver me.

"Launch out into the deep."

Let me remind you of Garibaldi's appeal to the citizens of Rome when it seemed to him the cause of Italian freedom was almost lost. Addressing his scattered followers he used these words "I am going out from Rome: I offer neither quarters nor provisions nor wages. I offer hunger and thirst, forced marches, battles and death. Let him who loves his country follow me."

And they all followed him. There are moments when this word of God that sends us out into the depths is sweeter to our soul than honey and the honeycomb.

4. Finally, Christ not only sent them back; he not only counselled them to go more deeply into the waters which formerly had yielded them nothing. *He himself went back along with them.*

The most dismal kind of life surely in this world is to be trying to fulfil the ethic of Christianity without its joy and its power. In short to be a Christian without the daily presence and support of Christ himself. We should have said that it was a foolish thing to imagine that a man would try to serve Christ without the presence of Christ; we should have said that if we did not know from our own behavior how very common it is.

Now in this matter we must, as St. Francis de Sales recommends us, deal tenderly with ourselves. The tide of faith is not always at the full. There are things that we learn about our own natural necessity, in hours when the tide has retreated from our hearts. There are days and days when, it may be, we just go on and on; and perhaps we must not blame ourselves too severely when these days come. Let us, however, during such times keep our eyes towards God. Let us not believe that these days of dry spirits, and weariness and reluctance, and the hard obedience of the will are the best that God can give. Let us maintain a steady protest against them, a firm attitude of supplication under them, saying to our souls, "We shall yet praise thee, O God." And if my own experience is warrant for my words, see if God will not open the windows of Heaven and fill to overflowing your heart again. If there are times when it seems to us that Christ withdraws, there are times when he comes most blessedly near: and the whole wisdom of the deepest life is, in such moments of conscious nearness, to yield ourselves freely to the generosity of the hour and to commit ourselves beyond ourselves. For what is spirit but that power by which we derive from or through ourselves more than we contain?

In my own student days there was a man whom later I came to know, and to know so intimately that he gave me this confidence. As a youth he was troubled with a weak heart, and was liable as a man in that condition is to all kinds of subtle misgivings and fears. Amongst these he had a feeling which became an obsession that he could not pass a certain point in our college quadrangle. Day after day he tried and day after day he failed. Now that to you and me who are of robust health

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The Expositor

Editorial Confidences

PUBLIC OPINION

It has been well said that the weakness of Public Opinion lies in the fact that so often it is expressed privately. There is nothing stronger, more overwhelming in its sweep, nothing more compelling in the molding of individual as well as national programs, than Public Opinion—*expressed openly*.

The cry of this faction or that faction on any question, does not point necessarily to actual Public Opinion. The propaganda of the Wets, or the propaganda of the Drys is not necessarily indicative of Public Opinion's answer to the question involved. Public Opinion balances one party with another and takes her stand with the majority.

Public Opinion is granted her opportunity to speak on all questions of national welfare. Public Opinion will speak on the question of proposed modifications of the prohibition ruling, and will settle once and for all that doubt which seems to be in the mind of many concerning the outcome of present agitation. But, Public Opinion, Mr. and Mrs. Voter, will speak only as you and all good citizens give her vocal powers. There will be designated times and places when and where it will be your duty to add your enlightened share to the work of making Public Opinion audible. Remember that Public Opinion has a weakness, which has been growing for the past quarter century. Its only weakness lies in the fact that you and about fifty per cent of your fellow countrymen have ceased to be concerned about its voicing the true sentiments of those whose ways and days it is shaping.

Every intelligent person must believe that American citizens of high ideals lead, with a great majority, those of low or no ideals. No nation could achieve for itself the place among the nations of the earth which is unquestionably America's, no nation could take the outstanding lead in every department of human activity, as America has done, were it other than a nation of splendid ideals. Anything less than such ideals might meet with passing rank and position. It could not be permanent.

If America is a nation of men and women of ideals, if such folks are in the great majority, if an official time and place be prepared by our Government for the expression of its citizens on matters of utmost importance, there is no question as to what Public Opinion will be, no question as to her power, no question at all. That is al-

ready settled, *provided* Public Opinion is *expressed*.

Presidential utterance on the question leaves no room for doubt as to the position taken by the nation's head Executive on the question. Speaking before the recent Continental Congress of the D. A. R. in Washington and to the entire country by radio, he says, "It is not in violence or crime that our greatest danger lies.—A far more serious danger lurks in the shirking of those responsibilities of citizenship, where the evil may not be so noticeable, but is more insidious and likely to be more devastating."

Let the press blazon the popular sensationalism of, so called, "Flaming Youth." According to the United States Children's Bureau, it exists less today than ever. Let the people be deluged daily with stories of ever increasing violence to property and person. Supporting facts are rare. Let it be continually pointed out in monosyllabic wording, that the nation is headed, with little lost motion, toward dark oblivion. Simplicity of diction, levelled for a partially developed mentality, may be understood by the majority who ask not for proof, but needs more authority than a mere vesture of homespun. Let the back fences vibrate with the whispered collapse of national, religious family and individual morality and pulchritude. Eager ears clamor for gratification. Two ears are ever willing to listen to one mouth.

America today is American made. If she is the best, we have made her so, through the channels of Public Opinion expressed. Her victories are ours. Her shame is ours. Her dangers ours. Her "greatest danger" lies "not in violence or crime" but "in the shirking of those responsibilities of citizenship" which we as a nation are coming more and more to reckon of minor import, the responsibilities of the vote.

It requires no over exertion of reasoning faculties to understand that the forces at work, in self-interest chiefly, rally and are rallied around the polling places. When the question of prohibition comes up asking for the expression of Public Opinion, it will be a one-sided expression, indicative, not of Public Opinion but of loyalty to a cause standing for low principle, unless there be a like loyalty to a cause standing for high principle and interest in the welfare of fellowmen rather than of undiluted self-interest. A victorious wet ballot, means nothing under the sun more or less than the fact that the wets are more interested in going after what they want than the drys are interested in going after that which their better judgment

designates as desirable. The vote in Pennsylvania means not that the State is wet quite so much as that the wet vote was massed and had the force of a whole; the dry vote was dissipated.

United States District Attorney Bernstein, in answer to my query, "Where will it all end?" replied, across our dinner table, "Things will become so rotten and obnoxious the citizens will be driven to the point of exasperation, and eventually using the weapon in their hands, will vote in no unmistakable terms, the wet man out of office."

Little pride can be found in the fact that we have to be prodded into doing that duty which is ours as citizens and which we must do as we hope to protect our interests and property if not our lives. It is not a picture the man of average intelligence cares to view as being a life-sized portrait of himself. Yet figures show it to be true. In the twenty-five years just passed, the average number of votes cast, out of a possible 100 per cent, has dropped from around 85 per cent to less than 50 per cent. It is higher in Italy even.

There is but one solution to many problems facing the nation today. Public Opinion is the solution. A Public Opinion openly expressed. The vote is the only opportunity offered you by your government in which you may voice your convictions. The one who fails to use it has little grounds for complaining of the times, for he constitutes a definite part of what the President terms, and other reasoning citizens know to be, our nation's greatest danger.

In the shaping of the mind of a community a pastor's obligation, a pastor's power, is great. It is without the realm of reason to think of a pastor trying to lead his people to a better spiritual citizenship, without at one and the same time, marking well the steps leading to a higher type of temporal citizenship. The two are inseparable. Being cognizant of duties of citizenship should lead to appreciation of those duties as obligations. Let there be upon the pastor's heart, during these days when the nation's best in citizenry is being challenged by the nation's worst, a full understanding of the fact that he has it in his power, so to admonish and direct that he may be reasonably certain that within his congregation are to be found none, whose indifference to the nation's welfare continues to place them in a class worse than those who perpetrate deeds of violence and crime.

Public Opinion, openly expressed, the voice of American citizens through the mouthpiece of the poll.—J. M. R.

The Forum

First Presbyterian Church
Commerce, Texas

The Expositor,
Cleveland, Ohio. May 11, 1926.

Dear Mr. Ramsey:

Enclosed is a sample of a card we are getting out for next Sunday in an effort to raise one of our annual goals for the Sabbath School. This is a combination Rotospeed and Multistamp job. I

have not seen the Multistamp advertised in your magazine but this may be an oversight of mine. The device works like a desk roller-blotter and is the easiest device I have found to turn out small job of multigraphing quickly. A distinct advantage lies in its simplicity of operation making it possible to cut a stencil and then turn over to the Woman's Auxiliary or the Young People's Society, leaving them to run off and address their own matter. Home office of the Multistamp Company is in Norfolk, Virginia.

On this job the figures were run off on the Rotospeed, the other matter on the Multistamp.

Speaking of S. S. goals, we set a number of goals in our S. S. just before the closing of each calendar year. For this year they are as follows:

No Sunday during the year with less than 10 in attendance and \$5.00 in offering.

An average weekly attendance for the year of 135.

An average offering of \$8.00 per Sunday.

A high point of 225 or more in attendance.

A total of \$100.00 for Benevolences to be raised in the Rally Day offering.

Very sincerely,

J. G. M. Ramsey.

* * *

United Evangelical Church

Trevorton, Pennsylvania

The Expositor, May 11, 1926.
Cleveland, Ohio.

Dear Mr. Ramsey:

I could not resist the impulse to write you and express my gratitude for the excellent service you render the *Expositor* readers. I wrote you, requesting information on several different matters and in a few days had your answer giving me the addresses of firms dealing in supplies of the nature I desired. Before I could write to all of these firms, letters began to come from them informing me that you had written them of my needs. I call this *real* service, of the kind that "can't be beat." Again I assure you of my heartfelt gratitude for your kind help.

In His Name,

G. E. Duell.

* * *

Detroit, Michigan

The Expositor, May 8, 1926.
Cleveland, Ohio.

Dear Mr. Ramsey:

I received your sample copy of the *Expositor* and have examined the contents thoroughly. I am glad to say that I consider it the very best magazine that I have read since being in the ministry. It seems to fill a long felt need.

I am enclosing check for a year's subscription and will be glad to receive the May issue, if I am not too late. The sample you sent me was the April number and you may let my subscription begin with that copy.

I shall be glad to introduce the *Expositor* to my fellow ministers.

Yours in Him,

T. D. McGhee.

Preachers and Preaching

DR. JOHN A. HUTTON

I heard Dr. John A. Hutton today, the new editor of the *British Weekly*, at the Thursday Mid-day Services in City Road Chapel, John Wesley's old chapel.

The sermon was by no means controversial. thorny places were skilfully avoided, yet the message was not a negative one. The preacher would not be termed an evangelistic preacher, though he may style himself evangelical.

Dr. Hutton is not a high-brow, though he is well-read. He would scorn to be called an intellectual giant, though without a doubt he has trained himself to think deeply. He knows how to use his mind and we suspect that from his home to his office, or from his office to his lunching-spot, his mind is always at it.

His text today was, 1 John 4:16. He said he preferred Moffat's translation to the A. V. "We know that God has love for us, and therefore we confide in it."

These are two great statements: "God loves us." "Therefore we confide in it." The first statement expresses the whole of Christian theology. The second contains the whole of Christian ethics. There is not much left to say after John has expressed the whole of Christian theology in these three words. All the theological books that have ever been written can add no cubit to the stature of this virile theology. If we only get right in that great phrase we shall be right in all the rest. If life to us means God, and that God loves us, then we have found the total view of the universe. If the phrase, God loves us, is truly believed, then the rate of rent charged by the landlord, and the price of goods by the shopkeeper will be equal and just. It all depends upon whether life means God.

"We confide in it." The whole of Christian ethics is here. The whole business of Christianity is that we approach and proceed upon that great theological phrase, "God loves us." If we would only confide in this truth and remind ourselves of it many times a day, our health would be better, and business would be better; there would be a change everywhere.

Dr. Hutton reminded his audience that the writer of the text was an old man, and that he wrote at a period when the early Church was passing through difficult times. Yet this old man dared, in the midst of trying circumstances, to declare that God loved and that he had faith in it.

The application was made that we need today a bit of that same confidence. If we believe that God loves us, let us confide in it. Faith gives substance to things hoped for. Let us begin with what we know and then proceed. We may not always see our way but we can feel our way. Whatever is ahead, we know that God is, and that God loves. Let us confide in it.

The message helped me. I am sure it would help many more.

Dr. Hutton is fond of the poets. There was

not much quotation but many allusions. There were also many references to Wm. Law.

May God guide Dr. Hutton's pen in these trying days for the churches in Britain! His ministry is a very responsible one, and needs the full anointing of the Holy Spirit.—*The Evangelical Christian, Toronto.*

ADAPTING AND ADOPTING

We frequently receive requests for help to a pastor in certain local circumstances, from a rural pastorate or a lumber camp to a city slum or a suburban church. It is evident that *The Expositor* cannot give programs for each one of its thousands of readers to clip and use just as printed. And the editors would not do so if they could. We are endeavoring to give material for sermons and addresses, suggestions for plans and programs.

But each sermon must be preached to a real congregation in the pews before the minister. It must be aimed at their conditions, capacities and possibilities. So every plan and program must be formed with the possibilities in mind of the church members who are to carry it out.

Nevertheless, human nature is much the same everywhere, principles apply to people in city or on prairie. The minister works over our material until he has made it his own, until he has given it that touch of his own personality, his own style, which makes it his own. The following paragraph from a bulletin which came to our desk is based upon this same principle, viewed from a slightly different angle:

Must we wait for modern educationalists to tell us that Christianity is not a saleable article, that in real truth a program cannot be "adopted" any more than a creed can be "accepted" or a genuine loyalty "assumed?" If Christianity be anything, it is a living experience; and a living experience cannot be offered or accepted or sold or bought—it can only be shared. A program is ours only when we participate in its construction, a creed is ours only when it is our expression of our own experience, an institution is ours only when we lay hands upon it to mold it to our present felt needs. No authority can recreate in us a great experience by telling us the result. Each one must share in the personal process. Programs successful in one place, which have been projected far and wide with confident enthusiasm, have suffered dismal collapse or have been carried out in a still more dismal formalism under new and different circumstances. Why? Because those who tried to duplicate the fixed plan had no part in the kind of experience its originators lived through, an experience of meeting a need in their own life situation.—*The Inquiry.*

The other day we found a business man in an advertising magazine writing about this same principle of taking a suggestion and making it your own.

The minister may read it and apply much of it to his own profession:

Adapting and Adopting

S. Roland Hall in *Printers' Ink*

This is a preachment on the principle of adapta-

tion—one of the most important principles of business and one that is little understood.

Business men today are usually receptive to good ideas, but all too frequently they want something that they can adopt rather than something they can adapt. There's a difference of just one letter in the two words but that makes almost an ocean-wide difference in their use.

We should not become irritated with these business men who don't know the difference between adapt and adopt. For this is a state of mind that we have to deal with, and it is found almost everywhere.

Hundreds of subscriptions to valuable business magazines are cancelled because the publication has not published within the year a certain number of articles based on the casket business, the motor-boat business, the tack business or some other business in which the one-time subscriber is engaged. He seeth not the principle of adaptation.

On the other side of the picture, the discerning type of business man reads the thoughtful observation of Herbert Hoover on the "simplification" of models and styles in paint-colors, milk bottles and shotgun loads and immediately wonders if a like simplification should not be applied to his business—which may be the making of tennis rackets or rubber hose.

I suppose that when the coupon idea was first introduced into the advertising of books, the device was sniffed at by many advertisers. Such a copy and display trick might be effective, of course, with books sold by the mail-order plan, but men were inclined to reflect that "It is ridiculous to think of applying it to my business." We learned in time that Old Man Psychology roams around in all kinds of minds and that the features about a coupon that make it easy for an inquiry to be sent by that method were so sound that they could be very broadly applied. And, lo! and behold! we now see the great Packard Motor Car Company using a nice looking coupon for the purpose of drawing requests for the new and handsome book, "The Secret of Owning a Packard." I almost cut that coupon off myself. I will when the book bears the revised title: "How to collect the money necessary for owning a Packard."

Think about the approval method of selling. How suspicious manufacturers and merchants were of it at first. I have heard it said that retail merchants thought John Wanamaker was embarking on a suicidal policy when he adopted the approval plan under the pleasing assurance of, "Money returned if you are not entirely satisfied with any purchase made in this store." How far the approval plan, in its various forms, has gone since those days. It has its weaknesses, of course, but it has been the means of selling billions of dollars worth of goods in an easier way than previous methods sold such goods.

Likewise with the instalment plan of buying. This method was limited originally to comparatively few kinds of purchases. But the principle has been adopted and adapted until it has gone so

far that the bankers and economists of the nation are worried lest the people go bankrupt in making purchases on the weekly or monthly payment plan. According to a recent issue of the American Bankers' Association Journal, "In 1925 more than \$3,000,000,000 worth of new cars were sold on time, while partial-payment sales of used cars aggregated about half as much more." I call that a rather impressive extension of a selling plan once used in a restricted way.

Homes, bonds, engagement rings, and what not have been sold on this persuasive plan.

A baby-letter plan taken bodily from the dry-goods business except as to copy was adapted to the savings-bank business and has been used successfully by several thousand banks in all parts of America. Not much similarity between infant's clothing outfits and savings accounts, but the principle of adaptation made the original plan far-reaching.

According to psychology, there is an element of laziness in all human beings. It is, of course much easier to go to some record, printed or otherwise, and pick out suggestions and figures that apply directly, without change, to our own enterprises.

Maybe, though, our brains would move in ruts and become atrophied if we didn't, as a habit, apply the principle of adaptation and, while taking a lesson from what others have done, do the thing a little better in our own experience.

If we put confidence in Solomon, we must believe that there is not a great deal new under the sun. Experience is a great teacher, but there are two kinds of experience—our own and the experience of other men. We owe it to our own progress to take all we can from the experience of other people. By so doing we shorten our labors and save ourselves many mistakes.

THE MINISTER AND ATHLETICS

Rev. G. Frank Burns

Should a minister engage in athletics? This question came to the writer just after he entered the ministry. He had taken interest in baseball and other branches of athletics from boyhood. One Saturday afternoon he had donned his baseball uniform and was starting for the park when a woman said to him, "Look here, young man, do you think you are doing right when you play ball? You will either have to give up playing ball or cease your ambitions to be a minister of the gospel." This was my reply, "As long as I feel that I am helping the boys to be better and to play the game in a wholesome, manly way, I am dead sure I am doing no harm, rather some good." That happened twenty years ago and I am still playing ball.

While attending both University and Seminary, the writer took part in all kinds of athletics, baseball, basket-ball, foot-ball, tennis, etc., and other branches he had time to enter. He was captain of the basket-ball team in college, and captain-coach in the Seminary. It was the first time that the Seminary had taken any interest in athletics when the junior class organized a team and entered the league in Cincinnati and we are still proud

that we won every game played and brought to our school the loving cup. Even the Doctors of Divinity who were teaching us day by day came out to watch the games every Thursday night.

As pastor of a Presbyterian Church, this preacher organized a team among his boys who from respect for him refrained from using bad language. The young people began to attend the church services regularly, coming out to "hear that basket-ball player preach" the gospel of Jesus Christ. They said, "If our pastor can play ball with us, and is willing to use time and effort to interest us, we are going to hear him preach." In other pastorates this preacher was an organizer and coach of basket-ball teams.

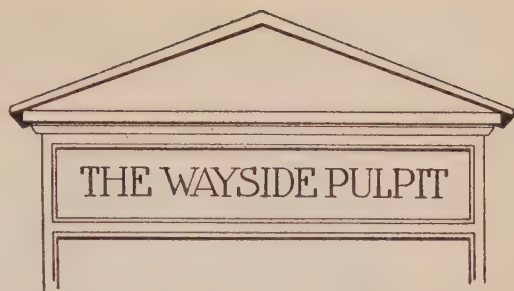
Should the minister engage in sports which boys enjoy? By all means, yes, if by that participation he can win some one for Christ, provided that he insists that gambling and all vices are banished. These should not be countenanced. When he takes his stand for clean athletics and then participates in all activities he shows his parishioners that all sports which are clean are legitimate and conducive to the higher life.

The minister should make plain to his congregation and young people with whom he associates in sport life, that he does not countenance Sunday athletics. "Remember the Sabbath day to keep it holy." should be the slogan. He must teach the young men that the six days of the week are to be used for work and play, but the Sabbath belongs to man to be used by him for its holy purpose—a day of rest, meditation and worship.

Some of our people of more advanced years may look askance at the minister when he enters the athletic world, and say that he is descending from his high pedestal of service, but many of them are made believers when they see the purpose of such action on his part. The minister who participates in the social and physical activities of his young people will naturally draw them to himself, and thus to the work of the Master. The war has taught us ministers a lesson and we must not forget it: A church becomes a new church and a live church when all sides are developed—the mental, the physical, the social, and the religious or spiritual, for Jesus increased in wisdom and stature and in favor with God and man. The minister, if he so desires, can religiously participate in athletics without justifiable criticism.

THE SOLVENT

"When Christ shall be all in all," there will be no differences. There can be no "house divided against itself" where Jesus reigns supreme in the hearts of those who make up the household. So bring the world to Christ. Perhaps you think this an idle dream; but I for one, am fully persuaded that our hopes can be realized within a single generation, yea, less than that, if we will allow Christ to enter our hearts in reality, if we will preach him as the Saviour of the world. The mind is skeptical, but the heart believeth.—*Rev. E. A. Kegwin, D.D.*



Not to hear conscience is the way to silence it.

The earth takes a fresh turn every twenty-four hours, so must you.

The crosses which we make for ourselves by a restless anxiety as to the future, are not crosses which come from God.—*Fenelon*.

You don't have to institute a lawsuit to collect the wages of sin.—*Religious Telescope*.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*F. W. Farrar*.

It is well to remember, in this day of rapid transit, that right direction is more important than speed.

Many a man can be the very thing he wishes to be if he only thinks so and tries hard enough.

From the bank of life no one can take out more than he puts in.

Character is one structure you cannot hire built.—*Continent*.

If you wish your neighbors to see what God is like, let them see what He can make you like.—*Charles Kingsley*.

If time be of all things the most precious, then wasting time is the greatest prodigality; for lost time is never found again.—*Benjamin Franklin*.

The happiness of life depends upon the quality of your thoughts; therefore guard accordingly.—*Marcus Aurelius*.

What humanity requires is to be fed with light.—*Victor Hugo*.

If, before criticizing a sermon, you stop to consider how much it actually cost you, you will usually find that you have obtained your money's worth.—*The Houghton Line*.

The nation cannot stand that sacrifices its children to greed.

A man without thought for the morrow must soon have a present sorrow.—*Confucius*.

No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it.—*President Schurman*.

Some people are content to have Jesus spend a week-end with them. But Jesus is never satisfied to be simply a visitor.—*Cyrus A. Wright*.

Don't forget to speak scornfully of the Victorian age; there will be time for meekness when you try to better it.—*James Barrie*.

Everywhere have I sought peace and found it nowhere save in a corner with a book.

Methods of Church Work

FLAG PRESENTATION

Our Young People presented the church with two beautiful flags: a silk American Flag and the Christian Flag. The presentation was made at one of the regular services of the church and was impressive and appreciated by the congregation. On this Sabbath Day it was appropriate to link up this service with a patriotic message or sermon. The Pastor with the Young People took part. The story of the American Flag and of the Christian Flag was given by two of the young ladies; the presentation speech by one of the boys and the acceptance by the pastor. All the young people marched into the auditorium singing, "America, the Beautiful." Two boys, each carrying one of the flags, led the procession. The program follows:

1. Doxology.
2. Invocation.
3. March, "America, the Beautiful."
4. Story of the American Flag.
5. Story of the Christian Flag.
6. Presentation speech.
7. Solo, "Flag Song."
8. Acceptance speech.
9. Pledge to the Flags.
10. Hymn, "America."
11. Scripture reading.
12. Prayer.
13. Hymn, "Come, Thou Almighty King."
14. Sermon.
15. Hymn, "God of Our Fathers."

Outline of Presentation Speech

We, the young people of the Rochester Reformed Church, present to our church these flags, because:

1. We believe every Christian Church should display the Flag of our country and the Christian flag.
2. We wish to evidence our Patriotism.
3. These Flags carry a beautiful meaning.
4. Our nation is a Christian Nation.

Outline of Acceptance Speech

By your gift you are showing your:

1. Patriotism.
2. Your love for your church.
3. Your Christian citizenship.

Outline of Patriotic Sermon

Psa. 33:12. "Blessed is the nation whose God is the Lord."

Theme: God will bless the nation that loves him. Independence Day a day peculiar to our nation. Other nations have holidays, but none have an Independence Day, like we have.

I. God has blessed America because she honors him.

a. America has enjoyed God's blessings during the past years—1621 to 1926.

b. Things which have contributed to America's prosperity.

1. Natural resources.

2. Human resources.

3. Spiritual or Religious resources.

II. The note of warning in the text.

a. The text a conditional statement—"Whose God is the Lord."

b. Nations that have forgotten God have passed away.

—Rev. L. M. Braam.

YOUR FLAG AND MY FLAG

Wilbur D. Nesbit

Your flag and my flag,
And how it flies today,
In your land and my land,
And half a world away!
Rose-red and blood-red,
The stripes forever gleam;
Snow-white and soul-white—
The good forefather's dream;
Sky-blue and true-blue,
With stars to gleam aright—
The gloried guidon of the day;
A shelter through the night.

Your flag and my flag!
To every star and stripe
The drums beat as hearts beat
And fifers shrilly pipe!
Your flag and my flag—
A blessing in the sky;
Your hope and my hope—
It never hid a lie!
Home land and far land
And half the world around,
Old Glory hears our glad salute
And ripples to the sound.

Your flag and my flag!
And, Oh! how much it holds—
Your land and my land—
Secure within its folds!
Your heart and my heart
Beat quicker at the sight.
Sun-kissed and wind-tossed—
Red and blue and white.
The one flag—the great flag—
The flag for me and you
Glorified all else beside,
The red and white and blue.



The government of a country never gets ahead of the religion of a country. Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty and for rights of mankind. Unless the people believe in these principles they can not believe in our government.—*President Coolidge.*



RULES FOR A HAPPY HOME

1. Love each other.
2. Bear and forbear.
3. Trust one another.
4. Pull together.
5. Give and take.
6. Don't criticize.
7. Don't be superior.
8. Don't expect too much.
9. Thou shalt have a sense of humor.
10. Love God.

—*Rev. Ralph R. Hatton.*

PRINTED MATTER

The two foregoing paragraphs are specimens of printed matter sent out or handed to members of The First Church of the Brethren, Marion, Ohio. The paragraphs are neatly arranged and

printed with a stencil duplicator on white paper and mounted on brown Kraft paper. If you are interested in seeing some of Rev. Ralph R. Hatton's work, send your request for a sample with a *stamped envelope* to him at Marion, Ohio. (We substituted cuts we had, similar in suggestion to those on the slips.)

EVANGELISM AND EDUCATION

These are the tasks of Christians. They are the two oars of the boat. If the church uses but one oar alone it swings about in a circle. If both oars are brought into action steady progress is made. Evangelize and teach, both are in the great commission. It will not do to separate them. Our teaching must be evangelistic; our evangelism must be educational. It is the education of the heart, as teaching is the enlightenment of the mind.—*Ernest H. Shanks, Ph.D.*

A NEW TEN COMMANDMENTS FOR THE YOUTH OF TODAY

In the June issue was published "Ten New Commandments for the church of today, in its relation to Youth," by William L. Stidger. Here are the Ten Commandments he promised to write for the youth of today:

I wrote "A New Ten Commandments for the Church In Its Relations with Youth." This set is directed to youth itself.

I

Verily thou shalt remember that sin is "old stuff;" a bad bargain, a reversal of all the upward processes of evolution.

It requireth no particular genius to sin, in all the ages no new sins have been evolved.

Sin hath no place in the program of a generation which calleth a woman a "Horse and Buggy" who bobbeth not her hair; a generation which boasteth that it is unique, original, and hath broken with all ancient traditions to produce new ways and new days. Verily shall this generation remember that sin is "old stuff."

II

Thou shalt build no graven image of thyself to worship, O youth, simply because thou standest, by strange chance, where the world's spotlights focus!

Soil not thy soul by self-worship.

Use thine hour on that vast stage of earth gloriously, or thou wilt hear thine exit cue, and another generation of youth will take thy call and none will note thine absence.

For life is a jealous god and leaves no loafers as leaders, nor will life hearken long to the faith set forth by fakirs.

III.

Trust thyself and to thy highest dreams be true!

IV

Thou shalt not fake a faithlessness thou dost not truly feel!

V

Thou shalt not stifle those spiritual impulses of beauty, truth, idealism, reverence, love and God, which from all time have always flowered in youth.

VI

Remember that thou art "on top of the world;"

that the earth is thine and the fullness thereof, the world and all that dwell therein.

Tomorrow does not belong to thy parents who begat thee, nor to thy teachers who teach thee, but to thee alone, to the youth of the earth; thou art omnipotent! Thou hast been given dominion over all things.

VII

Remember the Sabbath day to keep it happy—and not hectic!

For this day was set aside for thee to rest thy body and thy soul. And these things shall rest thee: Communion with thy loved ones, God's hills and fields and skies and seas; great books and music; wholesome play to recreate thee, and God's quiet sanctuaries where hymns are sung, prayers are said, and lamps of eternal love are lighted.

Be thou not content with the Sabbath Day that leaves thee weary of body, mind and soul, for thou hast a right to richer rewards.

VIII

Honor thyself and keep thy body and thy bloodstream clean, that the days of thy children may be long and happy in the land which Jehovah thy God hath given thee.

IX

Honor thine elders, but blaze thine own trails, and follow thine own genius, for unto each new generation is given a new earth, a new need, and a new commandment.

X

Above all, remember that although thou despisest the appellation of "flaming youth," that thou surely art the torch-bearer from this generation to another, and verily, must thou hand on undimmed the light of truth, devotion and idealism—else it be lost in the night.

—William L. Stidger, Pastor Linwood Boulevard Methodist Church, Kansas City, Missouri.

ANSWER FOR YOURSELF

"What kind of a church would our church be if every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them, sing them, whistle them. Every one "just like me." Such a church ought to please me. Would it please the Master? What kind of a church should we have? Every member "just like me." How about the Sunday School? And the Church Treasurer? How much money would he have? "Just like me." What would the unconverted say of such a church? How soon would God's will be done on earth as it is in Heaven?

"What kind of a church would our church be, if every member were just like me?"

—Rev. Stephen Lumby.

A VOLUNTEER BAND

Rev. Clarence W. Kemper, Charleston, West Virginia, organized a Volunteer Band in his church, taking in as member every person who pledged himself to tithe. On the back of his letters announcing the privilege and benefits of

tithing, he printed the following list of objections and worthy answers:

Old Excuses That Are Always With Us

1. *Why should children give when they have no income?* The Bible says—"Train up a child in the way he should go and when he is old he will not depart from it." Also—"On the first day of the week let every one of you lay by him in store." Parents do not eat for their children.

2. *Times are too hard just now.* Shall retrenchment begin with regard to your Creator? You owe him first. And it is only "expected according as a man hath." Others suffered from hard times and they will pay their share; yours too if you cut down!

3. *I have a small income.* The weekly plan of contributing is primarily for you. Your part in contributing is no larger in proportion than that of the millionaire. The Lord blesses those who share with him: "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

4. *I am in debt.* The Lord is your preferred creditor. Perhaps you are in debt because you are not treating the Lord right. "Honor the Lord with thy substance and with the first fruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

5. *My income is irregular.* Lay aside at least a tenth for the Lord when you receive your money, and place it in a "Stewardship Account" in the bank. Draw on it weekly for your church contributions. We should treat God as well as we treat ourselves.

6. *My husband (or wife) gives for us both.* Worship is a personal act and cannot be performed by proxy. Each one should have his own offering as much as his own clothes and breakfast. "Bring an offering and come into his courts with praise" is for each member of the family.

7. *I do not like some things about the church.* It would amuse you to hear a person say he did not pay taxes because he did not like the mayor or some teacher in the schools. Our loyalty is to the church and through it to our God. Our offerings are to the Lord.

8. *I seldom attend.* That is nobody's fault but your own. Do not add to your failure by also failing to bring offerings to God. Since you believe in the church and Christian work you should be the more generous if you fail to do your part of the work.

9. *I will give what is left.* You propose to give \$100 out of a \$1000 to the Lord after the rent, grocery bill, clothing and other bills have been paid. That is exactly the wrong way to treat God. That means you will surely give him nothing and as a Christian you ought to be ashamed to acknowledge it.

10. *I have to care for some relative.* Ask those relatives if he or they wish to have the money you owe the Lord spent on them. Whether Christians or not we are under obligations to care for the needy of our relatives. But their support should not be taken out of the Lord's portion.

TWO CHURCHES

There was a church in our town

Which thought 'twas wondrous wise.
It tried to pay expenses
By selling cakes and pies;
But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to smash.

There was a church in our town,

And it was wondrous wise;
It always paid expenses
By simply paying tithes.
For when 'twas found the tithe did pay,
It seemed so very plain,
Forthwith 'twould have no other way,
Not even once again.

—Rev. Clarence Kemper.

ABSENT?

When a pane in a window is missing you see
The window's forlorn as a window can be!
And that is a picture remarkably true
Of your Sunday School teacher and class
without you!

—The Visitor, Council Grove, Kansas.

FAVORITE HYMNS

Our choir leader is anxious to make our Musical Service a "Favorite Hymn" service. We suggest that you prepare a list of ten favorites and hand it to the pastor. We want you to feel that this is your service.—*Bulletin Presbyterian Church, Philadelphia.*

DECLARATION OF MOTIVES

The Methodist churches in Buhl and Chisholm, Minnesota, repeat each Sunday morning a declaration of motives which appears in their printed order of worship. The declaration is as follows:

"We believe that the World must be brought under the sway of the Son of Man. To this end, we dedicate Ourselves and Our Church to that Religion which is Service to Humanity; to the ideals of Truth and Freedom of speech as exemplified by Jesus of Nazareth; to Hospitality to all Men and Women of the Community without regard to sect, class, nation, or race; and to the Usage without fear or favor of that Spirit of Communal Love, which shall some day bring in upon the Earth the ideal Society—the Kingdom of God."

Bringing the great present ideals and tasks of the Kingdom of God into the remembrance and heart of the congregation is something which has been too much neglected but which is bound to have quickening spiritual results.—*Western Christian Advocate.*

THE DEVRY SUMMER SCHOOL OF VISUAL EDUCATION

Visual Education is now a definite part of the educational program of American Schools and Churches. Opportunities for training in the proper use of the new aids are very limited. The

DeVry Corporation, manufacturers of the Motion Picture Projectors and Cameras will conduct the second session of the DeVry Summer School of Visual Education, for the benefit of teachers, ministers and other welfare workers, for one week beginning Monday, August 23rd. The total cost of the school is borne by The Corporation and tuition is entirely free.

The instruction will not be confined to moving pictures, but will include slides, museum exhibits, stereographs and all modern visual aids used in school and church work. Daily showings of the finest educational films produced will be made.

Prominent in the Staff of fifteen lecturers will be Dudley Grant Hays, Director of Visual Education in the Chicago Public Schools and recently President of the National Academy of Visual Instruction; Professor W. H. Dudley, Chief Bureau of Visual Instruction, University of Wisconsin; F. W. Perkins, Head of Office of Motion Pictures, U. S. Department of Agriculture; and Mr. G. J. Zehrung, Director of the National Y.M.C.A. Motion Picture Bureau.

In order to give individual instruction in machine operation, film lessons, etc., attendance will be limited to 90 students so that prompt enrollment by mail is desirable.

The week's session will conclude with a visit to a motion picture studio where actors and actresses will be seen producing a picture and where the development of the negative, and making the prints can be observed.

A number of motion picture cameras and projectors of different makes, are available at the school, and students will be taught how to take motion pictures as well as project them.

The *Expositor* will gladly put those interested, in touch with proper representatives of the School of Visual Education.

METAL CEILINGS FOR CHURCHES

(These paragraphs will answer some questions of *Expositor* readers who contemplate the use of metal ceilings in their church buildings. Due to the accoustical problems involved in selection of ceiling and side wall materials, we suggest that you consult a skilled church architect about your particular building, before you decide to make your purchases. With the architect's approval, you will know that you are selecting wisely.—*Ed. Exp.*)

Metal Ceilings have been in use for many years. Their use in buildings where a permanent interior is desired is increasing. The high cost of lath and plaster work is doing much to force the installation of this standard building material.

A few years ago the over-ornate designs and poorly made imitations of molded plaster militated against the use of metal ceilings for the better type of buildings. Manufacturers planned to remedy this condition. The discontinuance of the drop-hammer process in favor of the draw-press was an important step. This improvement is having a marked influence on the character and design of present day metal ceilings. The old designs are being dropped and new distinctive

designs, especially suited to this work, are being evolved.

Architects are beginning to take notice of the improvement and these ceilings are now being used in churches, schools, and public halls. Their use is practical in the church. The church is subject to extremes of heat and cold. During the winter weather it may stand for days with a temperature hovering near the zero mark. When the heat is turned on the results may be disastrous. Builders know that plaster, if not properly applied, may crack and fall. Moisture attracted by the absorbing quality of plaster, either from the air or leaky roof, causes the lath and plaster to swell. The drying out process, aided by the sun on the outside and the furnace on the inside, may cause cracks and falling plaster. The test of plaster is more severe in the church than in any other type of building, and this may be responsible for the increasing tendency toward the installation of metal work. The fire resistance of metal ceilings may prove an added advantage.

First class metal ceilings can now be classified as to style or period of decoration represented in the building, yet embodying the flexibility and wide range of application which is an important asset. The increasing use of metal ceilings leads us to feel that the public appreciates the advantages of a product that is ornamental in design, perfect in construction, and combines safety with durability.

WHY GO TO CHURCH?

The churches keep alive the sense of the greatness of humanity. If I did not go to church for anything else, I should go for this. The sermon might be stupid: then I should not listen to it. The prayers might not suit me: then I should pass them by. The music might grate on my ear: I should try not to hear it. One would be there, greater than the temple; greater than its liturgy, its prayers, its priests, its ritual—my brother, Man, bowed before my Father, God.—*James Freeman Clarke.*

CHURCH-GOERS' ACROSTIC

Fill your place; none other can do it.
Always do your best—sing, pray and give.
Invite your neighbor to sing; two can do it better than one.
Think holy things; your work will go more easily tomorrow.
Help the weak in faith; he may prove to be a legion.
Find the discouraged; he needs you.
Unite in every reasonable effort; you count one.
Lift up the hands of your pastor; his helpfulness is multiplied thereby.
Next to you is a stranger; find him.
Engage in every part of the service; you will get more out of it.
Sing in your soul as vigorously as with your lips; this is worship.
Smile and you will make others glad.
—*Springfield Church Calendar, Springfield, Ky.*

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FANS—Moderate priced, with local printing on front and back if desired. Write for Prices, etc.

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ATTENDANCE STIMULATORS—A series of cards carrying choice messages about church attendance which causes people to think about this important matter.

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RIGHT NOW, while the thermometer loiters about 100, we are preparing our 1926 Christmas Card line. Be sure your name is on our list to receive samples.

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O, SAY CAN YOU SING?

(One of the most amusing things at the Atlantic City Convention was the following parody on "The Star-Spangled Banner," which Dr. Clarence A. Barbour quoted in his address on Thursday afternoon at the first session of the war commission. It brought down the house.)

O, say, can you sing, from the start to the end,
What so proudly you stand for when orchestra play it;

When the whole congregation, in voices that blend
Strike up the grand tune and then torture and slay it?

How valiant they shout when they're first starting out;

But the dawn's early light finds them floundering about.

'Tis the Star-Spangled Banner they're trying to sing
But they don't know the words of the precious brave thing.

Hark, the twilight's last gleaming has some of them stopped,

But the valiant survivors press forward serenely
To the ramparts we watched, when some others are dropped,

And the loss of the leaders is manifest keenly.
Then "the rocket's red glare" gives the bravest scare,

And there's few left to face the "bombs bursting in air";

'Tis a thin line of heroes that manage to save
The last of the verse, and "the home of the brave."

—*The Standard*

Gold-Mining in the Scriptures

The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

[THE "MODERNEST" TEXT IN THE BIBLE]

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

Some Scripture is so exactly adapted that its message seems to have been intended for specific persons. These three verses from John's first letter are so pat to our day as rightly to be named the "modernest" text in the Bible. Yet though most modern it is least popular; much needed, it is little welcomed. "Love not the world! What! Not in this glorious and gorgeous year 1926, when all streams of gold and good are flowing our way, all suns are rising and setting in us Americans? We have won the world, it is our own; who has better reason or right to love it? If you want American listeners, don't preach on that text today!"

Yet perhaps even this austere text would be more welcomed were it better understood. At any rate, by an exact study of the Greek it can be cleared of repulsions that are needless.

Meh agapate ton kosmon, mehde ta en kosmoh, "Love not the world, neither the (things) that are in the world." Simple and clear John's admonition seems; yet many rebel against it because they misinterpret it.

I. What Does John Mean by "the World?"

Just what is that "world" which this seer, philosopher, poet and prophet of God warns us not to love? What light does the Greek throw upon this question?

There are three Greek words translated "world" in the N. T. The first is *aiohn*, meaning properly *an age*. "The end of the world." "The world to come." This word is used 29 times. The second word, appearing in the N. T. 13 times, is *oikoumeneh*, meaning inhabited. It is derived from *oikos*, a house, *oikeoh*, to occupy a house; and by extension *oikoumeneh* comes to mean all that is inhabited, that is, the inhabited earth. See Luke 2:1.

The third word translated "world" is this word *kosmos* which appears in our text. It means in the first instance ornament, then orderly arrangement, and hence the universe and our world as a member thereof. This word is used in the N. T. one hundred and eighty times and is the characteristic word meaning "world."

Clearly, therefore, *Ho Kosmos* is the world which we are forbidden to love; but as we examine these 180 examples of N. T. employment of this

word we see a remarkable diversity of significance. It is used in at least four distinct senses; it denotes four different worlds; therefore, which of these is the world which we are forbidden to love? Only by inductive study can this be determined.

i. *Ehgapehsen ho Theos ton kosmon*, "God loved the world." John 3:16. The same words for love and for world as in our text. God so loved mankind, humanity, lost and sinful men. Now, if God loved that "world" surely we are not forbidden to love it. Nay, indeed, we must love the world, or we are none of Christ's.

ii. *En toh kosmoh ehn, kai ho kosmos di' autou egeneto*, "He was in the world, and the world was made by him." John 1:10. And Jesus Christ who had made the world, loved all its forests and its fruitful fields, its stately lilies, singing birds, and glorious snow-clad mountains, with a love of wondrous depth. Well, if Jesus loved "the world" which is nature, then he never taught John to tell us to love it not.

iii. *Ehgapehsas me pro katabolehs kosmou*, "Thou lovedst me before the foundation of the world." John 17:24. Here *kosmos* means the creation, the vast universe of cosmic order and beauty which God looked upon with approval and accounted "good;" and the Holy Spirit, who of old moved upon chaos and called forth *Kosmos*, never moved upon the spirit of the Apostle to declare such a *Kosmos* bad, and warn men not to love it. Nay, indeed, that same blessed Holy Spirit is even now and ever working order and beauty and splendor through all the universe, and calling the worshiping eyes of man to look up, wonder and adore. With deep and solemn joy we love this *Kosmos* which God has made, and Him who made it.

iv. In yet one more sense *ho kosmos* is used in the New Testament. *Ho kosmos holos en toh ponehrokh keitai*, "The whole world lieth in the Evil One." 1 John 5:19. This "world" is one which is held in the arms, nursed upon the accursed breast, draws its sustenance from, "the god of this world," Satan himself; and even like Satan it may assume the seeming of an angel of light. This "world" it is which John so solemnly admonishes us not to love.

II. Why the Stern Admonition Not to Love?

Ean tis agapa ton kosmon, ouk estin heh agapeh tou Patros en autoh, "If any (man) love the world the love of the Father is not in him" And love of the Father must have the right of eminent domain in the human heart. Ye cannot serve God and mammon; neither is it possible to love both Satan's "world" and the heavenly Father. A man may deceive himself into imagining that

he can be a world worshiper and yet keep a part of his heart holy unto God; but the thing is intrinsically impossible, even as continuous substance and absolute vacuum cannot occupy co-extensively the same identical space.

Now having declared the utter incongruence of love for Satan's "world" and love to God, John proceeds to name the trinity of elements essentially constituting the world which is Satan's offspring and pet. *Hoti pan to en toh kosmoh*, "For all that is in the world," all that enters into the essential composition of that Satan world:

i. *Heh epithumia tehs sarkos*, "The lust of the flesh;"

ii. *Heh epithumia tohn ophihalmohn*, "The lust of the eyes;"

iii. *Heh aladzoia tou biou*, "The vainglory (pride) of life," these things (which are not things at all, material, corporeal, substantial, but supersensible, spiritual, of the inner man) are all in limitless opposition to God, incompatible with any love to God or service to him. And as they are the characteristic constituents of the world which we are forbidden to love, at once the real scope and meaning of John's stern admonition become evident. His is not a command not to love the world of men; not to love the world of sublunary nature; not to love the vast universe of cosmic beauty and order: what he does command is that we cleanse our hearts of all that is part and parcel of the components of Satan's "world."

Holding Church Members

(Continued from page 1201)

conviction, and by the failure to understand the long-suffering love of God, and peace and joy through faith in the one infinite sacrifice.

A far more efficient method of building up membership is that of *getting hold of the youth* in our congregations, and so impressing them spiritually and intelligently that they may be led to confess Christ, definitely understanding the solemnity of the step. Much here depends upon the pastor's personal instruction of the young in Christian doctrines, and in his maintaining a deep interest and watchful care in their growth in religious consciousness, and in guarding them against the temptations to which they are exposed.

Where these various means are resorted to, as the judgment of the wise pastor adapts his method to conditions, all will be done that human means can devise, and the issue must be left to the individual soul, trusting for the presence and guidance of the Holy Spirit.

Resources of Christ

(Continued from page 1210)

may seem a trifling and ridiculous embarrassment of the mind; but my friend felt that for him it meant everything. If he could not pass that difficult point, it meant that he could never be a man. And so day after day he tried and day after day he failed. He would draw near to it and then

it would be as though his heart stopped beating and he would have to lean against a wall.

At last he did what he should have done long before. He spoke about his condition to his dearest friend, who with the understanding and reticence of a great love, said: "Look here, you take my arm." And so together, he leaning upon the arm of his friend, they passed the perilous point. They passed it not once nor twice; but again and again until the point as a point of trial had vanished.

He triumphed in the society of a soul thus understood. "There is a friend that sticks closer than a brother"—to whom with the Father and the Holy Spirit be all praise in the Church throughout all ages, world without end. Amen.

Personal Testimony

(Continued from page 1202)

It was so sensational that it boosted circulation. She searched out the husbands and wives who had lived together for fifty years and sent their story out into the world as good citizens. She published the photographs of two old folks in the middle of that page and wrote a good story about them. That page got to be the most popular page in the newspaper. It worked because it was so rare to find "Good News" in the papers.

It will work in exactly that same way in the "Good News Period" of a Mid-week Meeting.

Mr. Jones has just heard a bit of good news about the church: "I was riding on a street car yesterday and I heard a couple of young people talking about our Sunday evening church service. They were planning to be here next Sunday evening because they had such inspirational time whenever they came that they said they would rather come here than to a show."

Mrs. Johnson heard a neighbor woman say that her husband who "had not been in the habit of church-going for ten years was coming regularly to this church now; wouldn't miss a Sunday evening service for anything."

Another man gets up and tells about a poor family that a certain class in the Sunday school helped and how grateful they were.

Up jumps a little wiry man and says: "I'm glad to report that a fellow in the lobby of this church was so pleasant with me last Sunday morning and invited me to this Wednesday Night meeting so cordially that I'm here and I've enjoyed it so much that I'm coming regularly, and I just thought this would fit in with your 'Good News' idea."

And so it goes. Some person has heard Good News about the preacher, about his sermons about the choir, about some solo. He has heard good news about a neighbor church. He has heard good news about some Missionary enterprise. He wants to tell it. He likes to tell it.

Another read a striking poem in the paper that helped him spiritually and he wanted to pass this "Good News" on to others so he reads the poem.

Another has read a good book which he wants others to know about so he passes on the name of the good book.

Every Wednesday evening will see this part of the service full to the limit. A great Chicago churchman visited our Mid-week recently and said after it was over: "I liked that Good News period because it popped every minute."

"It popped every minute" is a good description of such a meeting. There are no long-drawn out monotonous testimonies, but "it popped every minute." One listens to these testimonies of service and his spiritual self is quickened. He goes out of that meeting on the alert for "Good News." He wants some Gospel to bring to the next one. There is seldom time for all who want to talk. There is a sense of alertness over the entire hour. That "Good News," or "Gossip" or "Gospel Period" is the most stimulating part of the entire service, although we seldom give more than ten to fifteen minutes for it in one of our Sanctuary Services.

This "Good News" period has a by-product that is most useful. The wise preacher will have a stenographer present, or will himself jot down the more interesting human-interest things that are said and use them in his church bulletin the next Sunday.

A quickening element in a church bulletin is the human interest paragraph. It does not need to be a "Personal item" such as newspapers run, but an actual quotation from this "Good News" that comes on Wednesday evening in this open talk-fest.

We publish a bulletin that goes all over America in a paid subscription list of five hundred. It is full every week of human-interest paragraphs which I glean from this "Good News Period" in the Sanctuary Service. The people read it with great eagerness because of that human-interest material with which its pages throb every Sunday.

Personally I believe that this type of testimony is more vital and more deeply spiritual than the other kind and I have both taken part in, and listened to, both kinds. I have been working this "Good News" in mid-week services for six years and it grows stronger, more practical, and more spiritual every week. It is a tried and tested method. I believe that it is the method for this day and for this generation.

The old day when a Mid-week meeting was judged by how many testified and how many prayed is gone. It is not how many pray or how many testify that judges a good or a bad meeting today but it is what they say and what sort of a spiritual atmosphere and quickening that "Good News" produces in the hearts of men.

Religion's Authority

(Continued from page 1203)

miracles, not his heroic death, not his resurrection, not any one alone; but the whole living, loving, teaching, healing, dying, abiding Christ Jesus; the Spirit somehow revealed and released, by that brief life of his "in the flesh" but still continuing, as he promised, teaching, comforting,

"unto the end." This final and sufficient "authority," this touchstone of religious and moral values, is nothing external, material or intimidating; it is inner, spiritual, personal, inspiring, progressive. Unlike most "authorities" and "standards," it does not depress but inspires; the spirit "maketh alive; it produces "a new creature."

There is no danger that new occasions, or new duties will ever make this ancient living Spirit of Truth and Love "uncouth." No modern pilgrims will ever launch Mayflowers to explore spiritual regions where the mind of Christ turns out to be behind them. He "goeth before them;" "Alpha," but "Omega" too. That "word"—the living Word, "full of grace and truth," will not "pass away." Whatever happens to heaven and earth that "word" will not pass away, for it comes from the heart and mind of the Eternal and goes to hearts and minds of as many as will receive Him.

For the mind perplexed by dissent and old discarded faiths; for hearts bewildered, with "new thought" and "new theologies," there is a place of safe and sure retreat; a real city of refuge; it is found there: the mind of Christ illuminating the mind of man. Gilder's lines will not be antiquated as long as God is love and man's heart is restless.

"Behold him now as he comes!

Not the Christ of our subtle creeds,
But the Light of our hearts and our homes,
Our hopes, our fears, our needs,
Our brother of want and blame,
The lover of women and men
With a love that puts to shame
All passions of mortal ken."

The first New Year's sermon Dr. Fosdick preached after the World War—a sermon on "the unshaken Christ"—he closed with:

"Superficial optimisms shaken! Religious institutions shaken! Material civilization shaken!

'Change and decay in all around I see.

O Thou who changeth not, abide with me.'"

Dean Inge's glasses are never roseate; none knows better the destructive forces at work on religion, and the weaknesses of religion itself. But in his "Outlook for Christianity," published in "Forum," January, 1926, he finds firm ground—

"The infallibilities are gone. The infallible Church, as well as the infallible Book. Nor can we trust the Inner Light quite as the old Quakers did. We are driven back upon the "testimonium Spiritus Sancti" ("the witness of the spiritual life to itself"). It is enough—I have not the slightest fear that the light kindled in Galilee will ever be put out. The spirit of Christ, the same yesterday, today and forever, is with us all the days, even unto the end of the world."

If Christians require laws written on tables of stone, or even printed on linen paper, nicely regulating all thoughts and acts, then there is likelihood that Christians today feel, and are, law-less, floundering in mental and moral uncertainties. But if Christians need only "a spirit of life in Christ," a joyous, divine witness within, to lead them to which the old external law was

(Continued on page 1225)

Pulpit and Pastoral Prayers

MORNING CONGREGATIONAL PRAYER

O God, in the compassion of thine infinite love, hear us while we pray together in these moments. As weak and humble children we lift our hearts to thee, the wise, the good, the ever-loving Father. We are deeply in earnest, our Father. Our needs make us serious. Our great need of thee brings us humbly to thee in faith. We are such failures all by ourselves. Our experience does not save us; our business life will not save us; our education alone will not save us, our money will not save. Only as our hearts can be filled with thy love; only as our minds can think thy thoughts; only as our spirits take on the moods and temper of thy Spirit can we be saved to the best life, can we live the truest life, can we be really what we ought to be.

We are praying for this, O God. This communion with thee alone will satisfy our hearts. We know that all these other things are useless and are not adequate to our needs. We cannot hunt for some new scheme of life. We cannot invent some new plan. We cannot find some secret that will save us from the humiliation of our own weakness, that will save us from the torment and the tortures of our own failures.

We trust thee absolutely. For that this church stands. Its open altar is an altar of worship. It is a place of sacred thought, and a place of prayer, a place for weak and struggling men and women to come week after week to renew their strength, to clarify their vision, and to correct their thinking. It is a place where we come in contact with the vital power of thine own self, and this alone will satisfy us.

O God, wilt thou forgive our sins. Cleanse our minds from all evil thoughts, and our souls from all unrighteous plans. Guard and guide us in every step, for only as thou art our shepherd are we saved.

We pray for those hearts that are heavy, for minds that are puzzled, for lives that are confused. We pray, O God, out of the depths of our hearts. For days can bring such shadows on the pathway of life; time can bring such tangled thoughts of the future. O God, hear us while in the meekness and humility of our understanding of life we cry out that we are inadequate. When temptations and trials and torments come only thou art sufficient.

Help us to clean up our thinking, to straighten our determinations and our wills. In this holy place may we cast out the devils from our hearts, and cleanse our souls. We cannot live by evil thought; we cannot live by evil plans; we cannot succeed by anything that is dishonest and unholy and unjust; there is no chance, in the world, O

our God, for the man who turns his feet away from thee. The pathway that leads away from the highway of truth always ends in confusion and disaster. Help us to see this. Kill in us the foolishness of a thinking that we may try another path than thine. God help us to make whatever sacrifices might be necessary. Help us to live Christian life. Help us to possess the secret joy of the soul, even if we lose the excitement of sense-world about us. Give us courage, O God. Give us faith. The days in which we live demand these things.

Wilt thou help where thy children weep in silence; where they hang their heads in humility, where they bend their wills to the unalterable forces of life. Help where they bow their heads beneath the shadow of death; where they come to the side of pain; where they find the mystery of misfortune; where they look into the apparent injustices of a world that they cannot understand. May they look to thee for thou art strength, and love, and power and enduring Life. Hear us, we ask it all for Christ's sake. Amen.—*Rev. Allen A. Stockdale, Pastor of First Congregational Church, Toledo, Ohio.*

PRAYER FOR NURSES

(Suitable for Commencement at a Training School for Nurses, or any gathering of those who care for the sick.)

O eternal God, our refuge, whose everlasting arms are underneath our burdened lives; regard we beseech thee, our supplications for these thy servants who care for the sick as nurses. Help them, we humbly pray thee, by the gracious aid of thine almighty power. Give them patience and endurance amid their trying labors. Sustain them through temptations that are ever present. Guard them in their purity of body and innocence of soul, and let their hands be strong, and their hearts willing to tenderly minister the sacred offices entrusted to their care. Reflect through them the light of hope to suffering ones. Touch with thy grace their healing hand, that the sick may revive. Make thou, through them, the bed of pain comfortable, and reveal in their sacred ministry to the dying the vision of the life eternal. These things, and whatever else a faithful nurse may need, give them through the sympathy of Him who himself suffered, even our Lord Jesus Christ, to whom be honor and glory forever and ever. Amen.

PEACE AND JOY

A Minister's Prayer

Peace does not mean the end of all our striving;
Joy does not mean the drying of all our tears.

Peace is the power that comes to souls arriving
Up to the Light where God himself appears.

Joy is the wine that God is ever pouring
Into the hearts of those that strive with him,
Opening their eyes to vision and adoring,
Strengthening their arms to warfare glad and
grim.

Bread of Thy Body give me for my fighting,
Give me to drink, Thy Sacred Blood for Wine;
While there are wrongs that need me for the
righting,
While there is warfare splendid and divine.

Give me for light the sunshine of Thy Sorrow
Give me for shelter the shadows of Thy Cross,
Give me to share the glory of tomorrow,
And gone from my heart is the bitterness of loss.

—G. A. Studdert Kennedy

A Conversation

(Continued from page 1205)

The church membership felt it and feels it yet today. The architect felt it too. I realized then as never before, the dampening effect of an oversized auditorium. Now, they are trying to fill the auditorium by various and devious ways. You understand how they go about those things. They are having a hard up-hill pull of it.

Mr. S.: But we are not in the same situation those people were in.

A.: I admit, you are in a better location; you are a very excellent people. Your community, too is growing. But, at the same time, with two hundred and fifty folks now, with the possibility of increasing to five hundred, with a reasonably speedy growth, you still are sure that it would be a good thing to build a church to seat one thousand?

Mr. S.: Do you mean for us to build on a unit plan?

A.: No, not necessarily. I believe in the unit plan so far as it goes, but I believe more firmly in building a church that is, in itself, complete. When the time for enlargement comes, turn it into a parish house and build a new auditorium. Then as time develops and the need appears, build a larger Sunday School and social service building. This would cover the present fully, and anticipate the future in a satisfactory manner, thus enabling the church to serve the people now, and at all times, in the fullest possible manner.

Mr. S.: Sounds good; seems to have merit. Do you suppose we could really sell our congregation on a smaller church? You know them, and know they have in mind a large building.

A.: Yes, I know, you have voiced that seeming need. I wish there were, universally, a greater recognition of the value of a good building, I mean a sound, well built building. Well built, means good design too. The aesthetic values in life are not quite fully appreciated. All this would be helped, by making your money cover a little less square foot area.

Mr. S.: It is getting late.

A.: I would like to illustrate by showing you these plans (Architect presents a plan) of a smaller building.

Mr. S.: Yes, but that building is entirely too small.

A.: Would it help to remove that prejudice, if you really consider the load of principal and interest your church would be compelled to assume to do the big project? Think of the financial burden that you are about to shoulder. Compare it with the lighter load you will be carrying with a smaller scheme. Don't you think it would be an advantage to you, first, in your church work, and second, for you individuals, who, after all carry the load in doing the work?

Mr. S.: It might.

A.: Would it not be nice to have no financial problem? No financial skeleton to keep hidden from prospective members.

Mr. S.: Our people are fine payers.

A.: Yes. I know them to be a group that will sacrifice to the limit. But, there is no reason why you or they should take upon yourself or themselves a dead load, when they could, so very much more beautifully and far more efficiently, do a better work for yourselves and neighbors and carry, comparatively, no burden at all.

Mr. S.: That all seems true. I wish some of the other ones of the committee were here, to hear you talk this way. Why don't you present this in the next committee meeting?

A.: You, a leader in your committee, can do more effective work toward changing the idea of the other members by personal conversation, and getting them to work your way, through suggestion, than for me or anyone else to stand out openly in meeting and shout out the fact that we believe they are making an error.

Mr. S.: Good! You've given me enough for one evening. It's time to go home and think it over. Good night.

A.: Good-bye.

Religion's Authority

(Continued from page 1223)

simply a pedagogue, there is no need of our feeling "all at sea." We can say with more sincerity than ever before what Whittier wrote:

"O Lord and Master of us all,

Whate'er our name or sign

We own thy sway, we hear thy call

We test our lives by thine."

So much is "left." The mind of Christ illumines the mind of man. The Spirit of Christ warms and guides the disciplined spirit of man. And that is enough.

What "the law could not do," that will do.

We of America have intellectual freedom. But what a travesty that freedom when many do not even make an effort to think. We have religious freedom. But many act as though that were a freedom to do nothing. Rather it is a freedom to support what religious agencies one wishes. We have political freedom, but if we do not vote and exercise the privileges of citizenship and work for the State, our lives are an insult to our forefathers.

—Pres. W. H. McMasters.

PASTOR AND THE YOUNG PEOPLE



BIBLE STORIES FOR EVERY DAY

Stories of the Kings David

1. 1 Chron. 11:15-19. What the Famous Three Did.
2. 1 Chron. 13:2-14. The Wrong Way.
3. 1 Chron. 15:1, 2, 11-15, 28. The Right Way.
4. 1 Chron. 17:1-4, 7-15. The Lord Builds David a House.
5. 1 Chron. 17:16-27. David is Humble and Grateful.
6. 1 Chron. 21:18-27. David Pays the Price.
7. 1 Chron. 29:1-10, 14-17. Willing Givers.
8. 1 Chron. 29:20-25. A Coronation.
9. 2 Chron. 7:12-22. Jehovah's Answer.

Rehoboam

10. 1K. 11:26-40. A Surprising Promise.
11. 1K. 12:1-11. Two Kinds of Counsel.
12. 1K. 12:12-20. A Reply and its Result.
13. 1K. 12:21-24. War Forbidden.
14. 1K. 12:25-33. "Behold thy gods."
15. 1K. 13:1-10. The Prophet's Warning.
16. 1K. 14:1-9, 12, 13, 17. The King's Son Dies.

Ahab

17. 1K. 20:1-12. The King's Boast.
18. 1K. 20:13-21. "Drinking Himself Drunk."
19. 1K. 20:22-30. Both Hills and Valleys.
20. 1K. 22:13-28. An Unwelcome Prediction.
21. 1K. 22:29-36. A Useless Disguise.

Uzziah

22. 2 Chron. 26:3-5, 9, 10, 13-15. Growing Rich and Strong.
23. 2 Chron. 26:16-23. Couldn't Stand Prosperity.
24. 2 Chron. 28:1-5, 8-15. Kindness Long Ago.

Hezekiah

25. 2 Chron. 29:1-11, 16-19. The King's Reform.
26. 2 Chron. 29:20-30, 36. A Great Feast.
27. 2 Chron. 30:1, 5-12. The King's Invitation.

Josiah

28. 2K. 22:8-20. Finding a Book.
29. 2K. 23:1-4, 15, 21-24. Reading the Book.

Zedekiah

30. 2K. 24:18-25:7. The Last King of Judah.

"FUTURE BEARERS OF THE TORCH"

*Preached at a Camp Fire Girls' Anniversary—
Rev. S. J. Holsinger*

The Wohelo (Law)

1. *Pursue Knowledge.* Prov. 3:13-18.

Solomon, speaking of wisdom, says: "She is more precious than rubies." The more knowledge

you possess, the more useful to the world you become. However, knowledge is not all there is worth seeking. It will in itself never place you in a position of power and usefulness in the world. It is a means to an end, make it a servant of your will.

Someone has grouped the people of America in four great groups: *Eighteen* out of each 100 are those who have discovered their life work but are using their success for selfish interests. They are successes but failures.

Twelve out of each 100 are genuine successes; some have large incomes, some smaller, but all make their work a benefit to humanity and a chance for self-expression. This group does the greater part of the altruistic work of the world.

Sixty-five out of each 100, or nearly three-fourths of our entire population, are not in the work for which they are naturally fitted. Most of this group have small incomes, do not enjoy their work, just serve time from day to day. Many are good people but they have never found themselves.

Five in 100, a still sadder group, have utterly failed in life. They are loafers, tramps, deserters of homes, constantly out of employment, many of them drifting to the jail and various institutions.

Let me ask you a pointed question. May it be a heart-searching one to each of you: Where will you be ten years from today? In which of these groups will you fall? Have you made your plans? It's up to you—fortunately or unfortunately, others can help, but in the last analysis no one can decide but you. Life is pretty serious business. Are you going to be a lifter or a leaner? A drag or a dynamo? A trailer or a trolley? What do you say?

2. *Glorify Work.* Prov. 31:10-29.

Solomon again says of the virtuous, hard working, faithful woman of the household: "Her children arise up, and call her blessed; her husband also, and he praiseth her." And well he may for her "price is far above rubies."

Diamonds are chunks of coal that stuck to their job. If it has taken thousands of years to develop them, must we fret if it takes us a few years to rise above the rank and file of mankind?

Think of Joan of Arc—the Maid of Orleans—because she was unafraid of great danger, unafraid of tremendous toil, unafraid of the taunts and jeers of the crowd, she pressed on to become her nation's greatest heroine, and stands today as France's most heroic of women. Think of all the women who have endeared themselves to the hearts of their families, state or nation, and you

will find there a woman who gloried in work and toil.

There is no market for rolling-stones. To last, we must stick to our last. Without stick-to-itiveness no one is likely to climb to the top of the ladder—and stick there.

3. *Hold on to Health.* 1 Cor. 3:16, 17.

The great Apostle Paul said: "Ye are the temple of God—if any man defile the temple of God, him shall God destroy, for the temple of God is holy." Are you hitting on all four? In some ways we are like gas engines. There are the two-cylinder engines with low horse-power, four-cylinder engines with greater horse-power, six-cylinder engines that develop many horse-power. If the engine does not develop horse-power according to the factory rating, there is dissatisfaction with the engine. Are you developing the horse-power that has been stamped upon you by your Maker? Better to be of low horse-power and one hundred per cent effective than of high horse-power and 20 per cent efficient. Health is a golden inheritance; let us not waste our inheritance, it is the first stepping stone to success.

4. *Seek Beauty.* Matt. 6:28-29.

Jesus, our Lord, has given to all blossoming womanhood everywhere a clear, simple and yet beautiful formula for real beauty. "And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Oh! how long will our young women be in learning the true secret of beauty? Not in laboring over elaborate, fancy dresses and clothing, not in dyed hair, nor painted eyebrows, cheeks and lips, but in the same simple natural coloring that God breathed into the human body as well as into the sweet-scented pure whiteness of the lily.

5. *Give Service.* Matt. 16:24-28.

"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." There is no more beautiful crown to weave for yourself upon this old earth, than the crown of unselfish service to others.

Niagara, with its thunderous notes sounds its ceaseless hymn of praise to the great Creator until the heart of the spectator throbs in unison with its tremendous note. But those mighty torrents do not bring to the thirsty highway and the parched meadows so much of blessing as does the dew which winged by silence and veiled by night comes stealing down unseen. This is the spirit of service that the Master meant.

6. *Be Trustworthy.* Matt. 25:21.

"His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord." Listen, young people! The cleverest man in the world is the man who tells the truth, and tells it all the time, not occasionally. Sometimes you can profit by a lie, but it is like dodging bullets; you never know when you are going to get hurt. Real

success is cumulative. It grows like a snowball. And the one thing that makes it keep on growing, even while we sleep, is our persistent truthfulness and dependableness.

You may be wise as Socrates, rich as Croesus, powerful as any political boss, and still miss the whole purpose of life. If you are not trustworthy—you are a flat failure.

7. *Be Happy.* John 15:9-13.

Jesus, the Christ, the Son of God, placed his finger on the throbbing pulse of the whole human race and diagnosed the World's unhappiness, unrest, discontent, and striving for the unattainable in one short, concise, pungent sentence. Summing it all up, it is love that the old world needs. "As the Father hath loved me, so have I loved you: continue ye in my love."—"This is my commandment, that ye love one another as I have loved you."

The world is seeking happiness and she will never find true happiness outside the fold of God's all-loving, encircling arms. We have mentioned six great fundamental aims so far in the "Wohelo" but we have arrived at the greatest, this seventh and last. By fulfilling this great command of Jesus Christ, a key will be placed in your hands, comrades of the Camp Fire Circle, which, inserted in the lock of the door of life, will open to you a golden portal into eternity and to the mysteries and hidden secrets of the spiritual Kingdom and into the joyful presence of Jesus Christ, the Saviour of the world.

PIONEER BOYS' CAMPS

Rev. John F. Troupe

"O boy! I can still smell that breakfast bacon and the pleasant odor of the tamarack tree! Camp Daniel Boone sure has meant a lot to me!" That Pioneer was right. There's nothing like it. Every boy ought to camp out for a week or two in the summertime. Such contact with nature helps to lay a strong foundation for after life. Every American boy wants to have a strong healthy body. Nature, knowing how important this is for us, has packed full of fun everything that helps to make us strong and well.

Last August, thirty-five Pioneer Boys from the Fremont, Ohio, First Presbyterian church, motored to a delightful spot just north of the city of Jackson, Mich., and pitched their camp on the edge of a mighty Tamarack forest, so dense, that even the experienced woodsmen often get lost and can only find the trail again by sighting from the tops of the trees. These Pioneer Boys have carried their physical development program home with them and are making it a part of their every day life.

But not all is found in play. The greatest satisfaction that can come to anyone is the satisfaction of having accomplished something that is really worth while. The Pioneer aims to store up such a fund of health and physical energy in boyhood, that all the work of later life will be but serious play.

Most of our lives are spent in doing things that have become habits. Some of these are good, and some, unfortunately, are bad. It is just as easy

to form good habits as bad ones, and life is made a great deal easier if we have our habits fighting for us, instead of against us. Health is the result of good habits. The Pioneer program makes sound health habits second nature for the developing boy.

The Pioneer Boy movement unites all the activities of the boy's life into a single program of development. It is an adaptation of the Pioneer section of the Christian Citizenship program of the Boy's Work Division, International Committee of the Young Men's Christian Association, and has been prepared and is used with the full permission and co-operation of that organization.

One of the superior features of the movement is the development chart, which enables the Guide and the boy to check up on the boy's development. From time to time, the Pioneer makes a chart of his activities to see how nearly he is living up to the four-square life. I have found this to be one of the most useful of all devices for developing the boy's true self. The charting tests are grouped under the four heads, namely, intellectual, physical, spiritual and social, and under each of these are arranged the activities contributing to that phase of the boy's development. Attendance upon Sunday School and church are credited to the spiritual side. Daily services rendered in home and community are credited to the social side. A transcript of the record and grades of each boy in school is regularly secured and carefully kept, which forms the basis of credit for the intellectual side, while the credits for the physical side are founded upon the Pioneer's health habits, camp-craft, swimming, athletics, etc., in all of which he is regularly examined.

The chart reveals the Pioneer's weak points. If the chart is kite-like rather than square, the Guide immediately begins to lay emphasis upon the weak side of the boy's life and the improvement is always noted in the next charting.

At each test is satisfactorily passed, an emblem, stamped upon different colored felt, the colors denoting grades of attainment, is presented to the Pioneer, and these are worn on the rather elaborate sweater insignia, which is circular in outline and is also made of felt. Within the circle, which represents complete living, is a Swiss cross, each arm of which stands for one phase of development. As the emblems are earned by the Pioneer, they are sewed into the respective arms of the cross.

The Pioneer Handbook, which is the most complete thing of its kind in print, the Score Cards, Record Books and Ensignia are available at very reasonable rates. I shall take pleasure in answering personally any inquiry about the organization which has done so much in actually binding my boys to the church and preparing them for useful Christian Citizenship.

THE FIRE-MAKER'S DESIRE

There is a very beautiful statement of the missionary ideal in such simple terms that they can be carried in the memory, in the ritual of the Camp Fire Girls. "The Fire Maker's Desire," which is learned and repeated by the girls is this:

As fuel is brought to the fire
So I purpose to bring
My strength
My ambition
My heart's desire
My joy
And my sorrow
To the fire
Of humankind
For I will tend
As my fathers have tended
And my father's fathers
Since time began
The fire that is called
The love of man for man
The love of man for God.

A SCOUT PRAYER

Composed by a Scoutmaster of Detroit, Mich.

Our Father, make us Trustworthy for there are those who trust us.

Make us Loyal, for through loyalty we reach our highest ideals.

Teach us to be Helpful, for through helpfulness do we forget ourselves.

Make us Friendly, for there are so many who need a friend.

Train us in Courtesy, for courtesy is the carpet on life's floor, which deadens the sound of shuffling feet and adds warmth to silence.

Make us Kind, for kindness is the oil in the cogs of life's machinery.

Insist upon our Obedience, for victory comes to him only who obeys.

Make us Cheerful, for cheerfulness is the green grass near the pebbles in the road.

Train us in Thrift, for thrifty habits brighten our future.

May we be Brave—brave in the dark and brave in the light, but save us from becoming fakery in bravery.

Help us to be Clean in thought, in speech and in deed, and may we remember that our bodies are Thy Holy Temples and that any abuse thereof is to tamper with the plans of the Almighty Architect.

Above all, O God, help us to be Reverent, not reverent only toward Thee, but reverent toward all things which Thou hast made for our enjoyment. When we are out in Thy great out-of-doors among the trees, along the streams and on the hillside, may we know that it was Thee who hast made the waters to flow, the trees to reach heavenward, and the mountains to endure all ages.

In all these things we ask that Thou wilt help us, and may we never forget the oath to which we all have pledged ourselves, and through Thy help may we never fall short of those things which we know all good Scouts to be. Amen.

MY PLEDGE

By a Boy

I will be loyal to my home, my church, my school, my government and country.

I will play the game squarely and honestly till the last whistle blows.

I will not pretend that I "know it all." I will say "I don't know" when I don't know.

I will try to keep my thoughts pure by thinking high and noble things.

I will go in for clean sport, and so keep my body and mind fit.

I will be gentle and manly to womanhood and old age.

I will not waste time in useless things.

I will be courteous, thrifty, obliging and cheerful.

I will pray, study and work to make this world better for my having lived in it.—*Boy Life.*

A Story to Tell

AMERICA'S POSSIBILITIES

A Story for Seniors

In Morristown, Tennessee, is an ancient building which in the early days of this nation was a Baptist church. After the church organization moved out, the building was used as a slave market, and many a negro man or woman, boy or girl, was sold here, passing from one owner to another.

Among these was one "likely negro boy," who was sold for \$1,196. Of course there were others but we are only interested in this one.

At the outbreak of the Civil War, the building was used for a lodging house, then a hospital, anything that the needs of the army called for. When peace came to the country, the building was a battered and begrimed affair. But the walls were solid, and the needs of the community were greater than its wealth, so the old building was remodeled and used as a school for white children. After a few years it came into the possession of the Methodist Church, which established a school for negroes there.

On the faculty of this school, now known as the Morristown Normal and Industrial Institute, is a Prof. A. F. Fulton.

And he is the very boy who was sold in that very building for \$1,196! Such are the transitions possible in America. From a market block to an Institute platform. From a slave to a professor. And all in the same building!

The *Southwestern Christian Advocate*, from which we take these facts, says: "The president of the institution considers him worth many times over the \$1,196 for which he was sold on the very ground he now walks over as instructor."

The Church's Constituency

(Continued from page 1204)

Important as the opportunities of the church services may be in the securing of church "prospects" they are but a fraction of the possible channels. The Church School is an important agent. An effective enrollment system should reveal the church affiliations of the father and mother and brothers and sisters of every student in the Church School. It is safe to say that this care in enrollment will reveal a surprisingly large number of constituents. What an opportunity to lay upon the heart of parents, the most vital stewardship—that of being the religious inspira-

tion of their children! During one of these campaigns, the parent of a young five-year-old said: "When my boy came home, he crawled up on my lap, and asked me to read his Sunday School lesson, I thought it was an easy task. However after he had asked me a few questions, I soon began to realize I'd have to dodge or live the Christian life. I am willing to lead the way for my boy."

Yes, and how many hundred "dads" could be just as easily reached, were the men of the church directed to them at the psychological time.

The Cradle Roll is one of the most fruitful fields of evangelistic endeavor. Recall how tender your own heart was with the advent of a little stranger, and then make the experiment. We have left this field too exclusively to life insurance men.

The Church Membership Roll suggests more names for the constituency than are in the membership. We recently challenged the men of our church to win the church brothers-in-law on the basis that our women had earned this effort on the part of the men of the church. Many of these husbands have been overlooked in the search for "prospects" farther away from the door of the church. A famous city pastor described the heart-break of compiling the list of the unchurched parents, husbands, wives, sons and daughters of some of his most faithful workers. Certainly no church has faced its trusteeship that has overlooked this list.

A Community Survey always brings a vast amount of information. It is astounding the number of "strays" and "mavericks" found within a few blocks of the average church. Usually they are not slow in confessing former church affiliations. This confession is a challenge which frequently results in a renewal of activity and service on their part. Lonely folks are thus uncovered. Many who have passed through tragic experiences are ready and glad to discuss the possibility of their finding Christian fellowship and enlisting for Christian service. This community survey if conducted by a trained group will frequently yield a vast amount of information concerning friends in other parts of the community.

Every member of the church is a source of information that is seldom tapped. They know of friends in the church whose addresses have been lost. Nearly every family in the church has at one time or another brought guests to church. They remember the complimentary attitude at the conclusion of the service. Recently we asked our congregation to give us a list of five friends of theirs who had attended Grace Church and liked our services and program. It brought an amazing response.

How few pastors view folks who ask for pastoral services as "prospects." The fact that one is selected to minister in the hour of bereavement is the highest type of commendation for one's ministry. Frequently the family are ripe for the suggestion that they come into closer relationship with their loved one by assuming a task of eternal significance. Young people are usually very

ritical when selecting a minister to officiate at their marriage. The writer for the past two years has made it a habit to inquire the street residence of each couple that he has united in marriage. A kindly word of counsel to place their married life upon the highest spiritual plane has almost invariably met a ready assent. They have responded by attending church. Not a few have come into the fellowship of our church. scarcely have we ever missed the opportunity to impress upon parents seeking the rite of infant baptism that the parental obligations are a farce unless taken with a sincere desire to live the Christian life on the part of the parents. Frank inquiry into their church relationships has almost without exception resulted in the Kingdom enlistment of each parent who was not affiliated with some church.

* In these days pastors are frequently called upon to address various types of clubs and organizations. It is extremely profitable to inquire the names of those who speak or write in complimentary terms. Usually there has been a point of contact created. Not a few of these contacts will broaden into friendships and a Christian leader may be discovered.

If these methods, and others which could be enumerated, are used in the compiling of "prospect" lists, it will not be long a question of "where shall we call" but "how can we possibly cover the ground."

We make a card index of our constituency list by streets. Each time through any social or other function information is obtained it is added with the date. Thus a glance at a card reveals the history of the church contacts of this "prospect."

Groups of women are organized to make "prospect" calls. They merely make a brief social visit. Our experience has revealed that one-half of the names secured at church may be merely sojourners in town or visitors from another church. These are immediately discarded. The remainder are then classified. These are visited by our church visitor. She secures a number for membership. Some can only be reached by the Sunday School Teacher, the Director of Religious Education or the Pastor. This sifting process saves an immense amount of time of these trained workers. It increases considerably their effectiveness.

In sending out our teams on an every-member canvass, we seek to give a sufficient number of good "prospects" to insure results. Nothing will inspire a layman like the joy of winning a soul for the Kingdom. We have witnessed indifferent Christians vitalized into enthusiastic soul-winners by securing one application for church membership.

This is only possible where the church carefully surveys and studies its constituency.

Had the church the eye of the Master in viewing the problems, the heart-aches, the aspirations and the ideals of the multitudes that throng them, they would say as He said "The harvest indeed is plenteous," but the laborers would not be few.

THE OFFER OF THE CHILD TO THE WISE

Said the Slumchild to the Wise—
To the people of place and power
Who govern and guide the hour;
To the people who write and teach,
Ruling our thought and speech;
And all the Captains and Kings
Who command the making of things:

"Give me the good ye know,
That I, the Child, may grow!
Light for the whole day long,
Food that is pure and strong,
Housing and clothing fair—
Clear water and clean air,
Teaching from day to day,
And—room for a child to play!"

Then the Wise made answer cold:
"These things are not given, but sold,
They shall be yours today
If you can pay."

"Pay!" said the Child. "Pay you?
What can I do?
Only in years' slow length
Shall I have strength,
I have not power nor skill,
Wisdom, nor wit, nor will—
What service weak and wild
Can you ask of a little child?"

But the Wise made answer cold,
"Goods must be bought and sold.
You shall have nothing here
Without paying—paying dear."
And the Rulers turned away.

But the Child cried to them "Stay!
Wait! I will pay.
For the foulness where I live
Filth in return I give;
For the greed that withholds my right
Greed that shall shake your might;
For the sin I live in and learn
Plentiful *sin* I return;
For my lack in home and school
Ignorance comes to rule;
From where I sicken and die
Disease in your homes shall lie;
My all unaccounted death
Shall choke your children's breath.

"Degenerate, crippled and base,
I degrade the human race;
And the people you have made
These shall make you afraid.
I ask no more. I take
The terms you make
And steadily, day by day
I will pay."

—Author Unknown.

Illustration Department

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

REV. WILLIAM J. HART, D.D.

Prince's Princely Deed

Luke 22:27. "But I am among you as he that serveth."

An aged man, whose sight was very nearly gone, was one day on "the isle of safety" in Piccadilly-circus, waiting with some anxiety for an opportunity to pass through the unceasing traffic. A young man approached and offered his guidance; and this was thankfully accepted.

The roadway being crossed, the dim eyes of the old man observed that several hats were raised as the rescuer, having guided him to the pavement, passed quietly into the throng of passing people. Someone from the crowd approached the man and asked if he knew who had helped him across the thoroughfare. "No—but he was exceedingly kind to me," was the reply. He was greatly surprised when he learned that it was the amiable and thoughtful Prince of Wales who had done this kindly service.

A Beautiful Benediction

Rom. 16:27; Eph. 6:24. The benedictions of Dr. John Clifford were very exceptional and worthy of careful attention. This example is given: "May the grace of our Lord Jesus Christ—everybody's Saviour; the love of God—everybody's Father; and the fellowship of the Holy Ghost—who was sent forth for everyone—be with us all for ever."

This benediction indicates the spirit in which the veteran preacher conducted his eminently useful ministry.

Northcliffe's Valued Volume

Lam. 3:27. "It is good for a man that he bear the yoke in his youth."

One of the most used possessions of Lord Northcliffe in his journey round the world was a copy of "Daily Light on the Daily Path," which his mother had given him. While on the voyage on a certain morning the text for the day was, "It is good for a man that he bear the yoke in his youth." He added the comment: "I do often ask that my early 'success' may not have spoiled me; but I did bear some yoke, a good deal more, in fact, than I like to talk about."

"A Hero to His Valet"

Col. 3:12. Is it true that a gentleman "is never a hero to his valet?" M. K. G. in *The British Weekly*, testified that there are noble exceptions. Said the writer: "I was Sir Henry Wilson's car-

driver during the later stages of the war. I, in the course of my duties, had to drive a number of the members of the British War Cabinet, members of the Army Council, etc., but no one extended to me more courtesy than did the Field-Marshal. I recollect one cold winter's day, picking him up at the war office, and then rushing with him to Dover, from where he would cross to France in a destroyer. He was sitting by my side in the Rolls-Royce car that was at that time assigned to him. About two miles the other side of Ashford he turned to me suddenly and said, 'By Jove, I forgot to ask you if you are cold.' I replied, 'Yes, sir, I am rather.' 'Give me the wheel, and put your hands in your pocket for a bit,' he requested."

The comment was made: "This consideration of a Field-Marshal of the British Army to his driver, a private, showed Sir Henry Wilson in a lovable light." Kindness and humility are characteristics of inherent greatness.

Sanitation and Salvation

Luke 17:21. "The kingdom of God is within you."

Men need sanitation, but still more do they need salvation. Men need changed surroundings, but still more do they need changed hearts, for human life is not to be gilded from without but glorified from within. A little girl was sent to the drug store by her mother to get "a dime's worth of chloride of lime," but when she arrived there she forgot the exact name and asked for "glory divine." When the bewildered druggist asked her what her mother wanted "it" for, she answered, "To make bad places smell sweet." Now the world needs chloride of lime, lots of it, to make bad places smell sweet, but more than that does it need "glory divine." And that was exactly the purpose of Jesus' life, to put "glory divine" or "the Kingdom of God" into the hearts of men.—G. M. Miller.

Song at Sunrise

Job 19:25. "For I know that my Redeemer liveth."

When Jenny Lind was coming to this country for her first concert tour she expressed to the captain of the vessel a desire to behold a sunrise at sea. Accordingly, one cloudless morning, he had her called at early dawn. Silent and motionless she stood by his side upon the deck watching every change of shade and tint in the sky and their reflection upon the waking waters until the first golden rays shot up from the horizon. As the sun leaped up from the waves she burst into rapturous song, her deeply religious feeling finding

expression in the noble music of Handel's "Messiah." She was unconscious of the presence of the captain and a few sailors who stood near. In the ecstasy of her emotion she lifted her voice to an unseen hearer, to whose majesty and glory she paid her tribute. Little wonder that Captain West in describing the scene exclaimed: "No one will ever hear 'Know that My Redeemer Liveth' sung as I heard it that morning."—A. R. Heaps.

The Harmonious Whole

Rom. 12:5. "So we, being many, are one body in Christ, and every one members one of another."

A great orchestra was to give a concert. An hour before the time set for the performance the artists began to arrive. Seating themselves in a leisurely manner, each performer drew forth his instrument from its case and proceeded to make some preliminary tests of its tonal quality and efficiency. All through the large assembly room were heard flutings and trillings, the tightening and thrumming of strings, the discordant scraping of bows. Presently the leader appeared and lifted his baton, and instantly the whole great orchestra broke into the opening measure of a fine symphony. Discord and confusion disappeared.—G. M. Miller.

Responsiveness of Youth

Joel 2:28. "Your young men shall see visions."

After asking ten different ministers the question, "What is the most discouraging thing in your ministry?" the one who asked it was not surprised but interested to receive the same answer. What do you suppose it was?

"Spiritual apathy. Indifference to idealisms."

But in reply to the question, "What is the most encouraging thing in your ministry?" the same men replied, "The young people in my parish."

Material here for a sermon or two.—C. M. Sheldon.

The Inspiration of Vision

Psa. 34:5. "They looked unto him, and were lightened."

We are a part of all we read and hear and see. Our heroes are the persons to whom we look for counsel and guidance. Inspirations come when we look upon the face of Lincoln. "Looking at that face, I could not do that mean thing," was the statement of a man who had contemplated evil. Lincoln's face rebuked the evil intent. In the building of the Dallas News there are over fifty pictures of the same man. They are small and framed. There is no name on them, and nothing to indicate who the man was or why the picture is found scattered all over the various departments and in all sorts of odd places. It is the picture of one of Texas' heroes, David Crockett, whose life slogan was: "Be sure you're right, then go ahead."—Richard Braunstein.

Well Acquainted With God

2 Tim. 1:12. "For I know him whom I have believed." (R. V.).

Bishop Thoburn was a man so widely traveled so humanly approachable, so crisp and keen of speech, and so penetrative of other people's individuality, that his long life made a lasting impression in India, America, and among those who went down to the sea in ships in his company. Bishop F. J. McConnell says: "He was once crossing the Indian Ocean on a boat of which were two Englishwomen who avowed themselves atheists and who argued atheism for days in his presence. As the journey came near its end one of the women said: 'Bishop Thoburn, we do not wish to be impertinent, but we wonder that you could listen respectfully to our arguments for two weeks without being convinced.' The bishop replied: 'Madam, I have greatly enjoyed your conversation. I have never heard the case for atheism more brilliantly put. I am sorry that my journey is so nearly over. But I have enjoyed this conversation merely as an intellectual exercise. There was no more likelihood of convincing me of the non-existence of God than of the non-existence of myself. For I have known God for forty years.'"

—The Christian Advocate.

Patriotic Poems

A NATION'S STRENGTH

What builds the nation's pillars high
And its foundations strong?
What makes it mighty to defy
The foes that round it throng?

It is not gold. Its kingdoms grand
Go down in battle's shock;
Its shafts are laid on sinking sand,
Not on abiding rock.

Is it the sword? Ask the red dust
Of empires passed away;
The blood has turned their stones to rust,
Their glory to decay.

And is it pride? Ah! that bright crown
Has seemed to nations sweet;
But God has struck its luster down
In ashes at his feet.

Not gold, but only men can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.

—Ralph Waldo Emerson.

THE LAND OF LIBERTY

I love my country's vine-clad hills,
Her thousand bright and gushing rills,
Her sunshine and her storms,
Her rough and rugged rocks that rear

Their hoary heads high in the air,
In wild, fantastic forms.

I love her rivers deep and wide,
Those mighty streams that seaward glide
To seek the ocean's breast,
Her smiling fields, her flowery dales,
Her shady dells, her pleasant vales,
Abodes of peaceful rest.

I love her forests dark and lone,
For there the wild bird's merry tone
I hear from morn to night;
And lovelier flowers are there, I ween,
Than e'er in Eastern lands were seen,
In varied colors bright.

Her forests and her valleys fair,
Her flowers that scent the morning air,
All have their charms for me;
But more I love my country's name,
Those words that echo deathless fame—
The Land of Liberty!

—*Author Unknown.*

AMERICAN

Just today we chanced to meet,
Down upon the busy street,
And I wondered whence he came,
What was once his nation's name.
So I asked him, "Tell me true,
Are you Pole, or Russian Jew,
English, Irish, German, Prussian,
French, Italian, Scotch or Russian,
Belgian, Spanish, Swiss, Moravian,
Dutch, or Greek, or Scandinavian?"

Thus he gave me his reply
As he raised his head on high:
"What I was is naught to me.
In this land of liberty,
In my soul, as man to man,
I am just American!"

AMERICA FOR ME

Oh, London is a man's town, there's power in the air;
And Paris is a woman's town, with flowers in her hair;
And it's sweet to dream in Venice, and it's great to study Rome;
But when it comes to living, there is no place like home.

I know that Europe's wonderful, yet something seems to lack;
The Past is too much with her, and the people looking back.
But the glory of the Present is to make the Future free—
We love our land for what she is and what she is to be.

Oh, it's home again, and home again, America for me!
I want a ship that's westward bound to plow the rolling sea,

To the blessed Land of Room Enough beyond the ocean bars,
Where the air is full of sunlight and the flag is full of stars.

—*Henry van Dyke.*

WHAT MAKES A NATION GREAT?

Not serried ranks with flags unfurled,
Nor armored ships that gird the world,
Not hoarded wealth, nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws.
Not boasted deeds in freedom's cause—
All these may be and yet the state
In the eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by his word.
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—*Alexander Blackburn.*

PATRIOTISM

Breathes there the man with soul so dead,
Who never to himself hath said:
"This is my own, my native land!"
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand?

If such there breathe, go, mark him well,
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power and pelf,
The wretch, concentrated all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprang,
Unwept, unhonored, and unsung.

—*Sir Walter Scott, in "Lay of the Last Minstrel."*

WEALTH OF A CITY

The greatest wealth of a city does not consist in great treasures, firm walls, beautiful houses, and abundant munitions of war; indeed, where all these are found and reckless fools come into power, the city sustains the greatest injury. But the highest welfare and safety and power of a city consists in able, wise, learned, upright, cultivated citizens, who can preserve, secure and utilize every treasure and advantage.—*Martin Luther.*

THE AMERICAN CREED

Sone time ago the city of Baltimore offered a prize of \$1,000 for the best creed for an American citizen, one that should embody the deepest principles and truest ideals of American citizenship. The prize was awarded to William Tyler Page, Maryland, a descendant of John Tyler, once presi-

dent of the United States, and of Carter Braxton, a signer of the Declaration of Independence. His creed reads:

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.

PROSPERITY

An intelligent Turk not long ago raised this question in the Turkish parliament: "Why is there always prosperity in America? Here we have wars and famines, conspiracies and revolutions. They have none of those things over there. Why not?" He got no answer to his question, and could give none. But a Japanese visitor to this country a few years since answered the question. Said he: "I am no Christian. I do not believe in your Bible nor in your religion. I am what you would call a heathen. Yet to me it is perfectly plain that Christianity is the spring of American prosperity." There was the question and there is the answer, the answer of the heathen to the question of the Mohammedan; there is no other answer to be given.—*J. B. Clarke, D.D.*

Promote civic righteousness. Do not avoid the caucus, fearing it will contaminate you, but attend it to the end that it may not contaminate the state.—*Vice-President Fairbanks.*

All talk about "Christian citizenship" amounts to nothing, as long as Christians do not carry their religion into practical politics, and put principles above party machinery.—*T. L. Cuyler, D.D.*

We shall never get to the fulness and blessedness of international fellowship until we have first fulfilled our duties to our own country.—*George H. Wells, D.D.*

Love thou thy land with love far brought

From out the storied past, and used

With the present, but transfused

Through future time by power of thought.

—*Alfred Tennyson.*

CITIES

Much is said about the evangelization of the Cities. We should bear in mind that the Cities can be saved only by saving the citizens. People are not saved in masses, but as individuals. Personal enthusiasm on the part of ministers and laymen to save people as individuals will hasten the evangelization of the Cities.—*Selected.*

THE IMMIGRANT

If one expects to live without work, he should go to Utopia, not here. And if he expects to profit by destruction, America has no place for him. But if he comes with a willingness to labor, to carve out his own destiny, to answer the challenge of this ever unfinished country, America is his to love and to possess. If our laws are inequitable it is his to help us change them. If our economic arrangements are imperfect, it is his to help correct them. If our social life is inadequate, it is his to help enrich it. We need his music, his art, his culture and whatever of real worth he can bring to us. We will not despise any truth because it comes to us from another land. In no mere arrogance of nationality or race can we greet the alien. Let us take him into our culture, our society, our language and our heartiest good will, and America will become still more worth while to all of us.—*Franklin K. Lane, former Secretary of the Interior.*

STEWARDSHIP SERMONS

Each generation makes some transforming discovery in God's book; what is "Stewardship" but God's word for this generation?

Jesus teaches that a man's attitude to the kingdom of God is revealed by his attitude to his property.

Stewardship puts the Golden Rule in business in place of the Rule of Gold.

When a man gets rich God gets a partner or the man loses his soul.

Not how much of my money must I give to God, but how much need I use for myself.

Give, not from the top of your purse, but from the bottom of your heart.

The kingdom of God can never be established by raising money; but it can never be extended without raising money.

To have is to owe, not to own.—*United Stewardship Council.*

Truth is more eloquent lived than spoken.

A man says, "The world owes me a living." He should say, "I owe the world a life."

Rousseau said, "Every man is born free." I venture to say, Every individual is born in debt.

We succeed to an inheritance of enormous value.

Judging from reports of alcoholic deaths, some men are determined not to live under the eighteenth amendment.—*Tidings.*

God will not refuse the poor offerings of the poor; but he will not accept the poor offerings of the rich.—*John Medley.*

A man richer in learning than in good works is like a tree with many branches and few roots; the first wind overthrows it. A man whose actions are greater than his learning is like a tree with few branches and many roots; all the winds of the world may storm against it, but cannot move it from its place.—*Eastern Proverb.*

The truest test of civilization is not the census nor the size of cities, nor the crops; but the kind of men the country turns out.—*Emerson.*

The Homiletic Year—July

Independence Day

REV. LEWIS KEAST

The Church and
the Nation

This year elaborate preparations will be made throughout the United States of America to celebrate the one-hundred-and-fiftieth anniversary of her Independence. Every year of Divine grace gives us added reasons for doing this. Our blessings have been abundant and above measure. Notwithstanding the fact that the separation of Church and State is a cardinal point in the constitution of the United States, yet we are happy to remember that it has been the constant aim of the Church in America to exert over the government a strong moral influence. This is vividly seen in our great prohibition victory over the liquor traffic. The month of July affords the Church a rare opportunity, not merely to air out some old and well established national ideals, but to plan something definite in the way of civic righteousness that will be at least commensurate with our great anniversary.

It would appear that we are to choose between two alternatives: We must put away the idea that we have no part in politics and we must stem the rising tide of lawlessness and indifference; or we must revert to the old idea of separation from the world. We can scarcely believe that the Church of Christ will ever retreat from that fine vantage point which she has gained in the one hundred and fifty years of our national history.

President Coolidge addressing a great missionary convention in Washington some time ago said: "The Christian nations have become, in an intensely practical, as well as a highly spiritual sense, charged with a great trust for civilization. Whatever misgivings we may sometimes feel about the administration of the trust, we can not doubt, as we survey the world, that it has been imposed upon them. They are the custodians of a faith which, despite momentary lapses and some perversions, has on the whole been a continuing inspiration to human betterment. Wherever it has gone, there the light of a better understanding has shone; there the works of charity, of benevolence, of mutual helpfulness, have prospered. Intolerance has been lessened. Education has been summoned as an ally in the struggle against ignorance and bigotry. Science in a thousand realms, the mechanic arts in all their varied departments, have been laid under contribution to improve the estate of man.

"The Christian churches and governments have no greater responsibility than to make sure that the best, and not the worst, of which Christian society is capable, shall be given to other peoples."

SUGGESTIVE THEMES AND TEXTS

The Christian Church the Hope of the World:
"The house of God, which is the Church of the

living God, the pillar and ground of truth." 1 Tim. 3:15.

The Supreme Loyalty: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37.

The State's Mighty Bulwark: "Mark well her bulwarks." Psalm 48:13.

The Secret of Peace: "Thou wilt keep him in perfect peace whose mind is stayed on thee." Isa. 26:3.

A Nation's Opportunity: "Behold, I have set before thee an open door, and no man can shut it." Rev. 3:8.

Building the Nation: "The king commanded, and they brought great stones, and hewn stones, costly stones, to lay the foundations." 1 Kings 5:17.

The Secret of Success: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and thou shalt have good success." Joshua 1:8.

Civic Righteousness—"Righteousness exalteth a nation: but sin is a reproach to any people." Prov. 14:34.

International Amity and Obligation—"Am I my brother's keeper?" Gen. 4:9.

National Repentance and Forgiveness—"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

Obedience to Law—"If ye will walk in my statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Lev. 26:3-4.

The Deliverance of a Nation—"God led the people about, through the way of the wilderness of the Red Sea." Ex. 13:18.

Divine Leadership in National Life—"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Ex. 13:21.

Spiritual Emancipation—"If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

Respect for Rulers and Men of Authority—"Honor all men. Love the brotherhood. Fear God. Honor the King." 1 Peter 2:17.

The Heart Life of the Nation—"Strengthened with might by his Spirit in the inner man." Eph. 3:16.

Christ and Our National Life—"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they come not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23.

Our National Safety—"Behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me." Deut. 26:10.

THE CHURCH AND THE NATION

Text: "For he loveth our nation." Luke 7:5.

Introduction: How far shall the minister of Christ concern himself with public affairs? In its larger, corporate form, the question becomes: How far, and in what way, may the Church show responsibility towards the Nation?

When the friends of a Roman centurion appealed to Christ that he heal the centurion's servant, the friends pleaded, "For he loveth our nation." Jesus' lament over Jerusalem tells eloquently how he had longed to save his country.

Now, what may the Church do in the service of the Nation? And what message may we rightly expect from Christian pulpits? I give four answers:

I. When there is a clear moral issue the Church must speak. It must have biting scorn for all that is unworthy, and as fervid an appeal righteousness. The Church knows the distinction between right and wrong, and must leave its members in no doubt that it knows.

II. The Church must not, in its public utterance, deal with personalities. Just as no preacher has right to attack a member of his congregation, so the Church has no right to set up one man and attempt to destroy another.

III. The third answer I should give to one who asked of what help the Church could be to the Nation, is that the Church should held before the Nation the same principle of life which Christ proclaimed for the individual man. Christ said: "He that saveth his life shall lose it." That rule belongs to nations as well as to men, one by one.

IV. The final answer to the question how the Church may serve the Nation seems to me to be the most important. It is that the clergy in their parishes seek to inspire such sense of opportunity that many young men will, with high ideals and honest sacrifice, offer themselves by thorough preparation for any office in city or state or nation which may call them.—*Bishop Charles Lewis Slattery.*

RESPECT FOR THE LAW

Is the license of youth today wholly due to the rebellious character of the children of the new generation? We talk of their lawlessness—how can the daughter, or the son of a bootlegging father be anything else but lawless? A short time ago a young girl of sixteen said to her father, "I don't see why I can't drive your car." "Because," said he, "the law of this State forbids it. You are not of age and I am a law-abiding citizen." "Oh! are you?" she said. "Then what about those cases of liquor that are constantly coming into the house?" A large part of the lawlessness and the ill-doing of the youth of our land is directly

traceable to the home and to the lack of any Christian principles being definitely applied to all departments of life on the part of the parents.

—*Bishop Brent.*

INTERNATIONAL PEACE

Unless the Church does take the matter seriously in hand she will speedily be left behind in the effect that is being produced upon the public mind. Already our statesmen are considering the question of international peace far more earnestly and practically than until recently has ever been known. The working classes are more and more determined to do away with war. They will no longer be parties to battle against other nations between whose peoples no difficulties and no enmities ought to exist. These bid us work and hope and wait:

"Till the war drum throbbed no longer

And the battle-flags were furled,

In the parliament of man,

The Federation of the World."

THE CHURCH AND THE WORLD

The son who left his honorable father on the farm and sought a famous career in a great city shocked his father when he disclosed the methods by which he had gained his wealth. When the bewildered father protested that the son had been liar and cheat in order to prosper, the son said patronizingly, "Oh! father, you don't understand business!" So unscrupulous agents of the government sometimes become overbearing when the Church questions their devious ways, murmuring, "O Church of Christ, you don't understand politics, you don't understand business!"

—*Bishop Slattery.*

A WORD OF WARNING

The bartering of your higher aspirations of life for profit and power has been of your own free choice, and I leave you there at the wreck of your own soul, contemplating your protuberant prosperity. . . . The West has been systematically petrifying her moral nature in order to lay a solid foundation for her gigantic abstractions of efficiency.—*Tagore.*

NATIONAL PRIDE

Our world today is suffering from too much national sensitiveness. Every nation is "touchy." All of us seem obsessed with the determination to stand on our own rights, forgetting Mazzini's admonition: "He who is constantly seeking his own rights will sooner or later trample on the rights of others." Nations of power are tempted to be conceited.

A PERSONAL DUTY

What is our duty? As citizens of the world we must be on the alert that loyalty to our country does not obscure our belief as Christians that we belong to a common brotherhood. We hear the expression, "family of nations," frequently these days, but what a quarrelsome family it is. Every true Christian must dedicate his life to the purpose, not of proclaiming that all in the world are

brothers, but by living in his nation as though he believes it. Mahatma Gandhi said: "My religion has no geographical limits. I have a living faith in it which will transcend even my love for India itself."

MISUSING THE FLAG

One day a school inspector was visiting a school and he rose to give a talk to the boys and girls. He chose the subject of "Patriotism." As he proceeded he pointed to the American flag that was draped on the wall, and asked impressively, "What is that flag hanging there for?" A boy replied readily, "Please, sir, it is to hide the dirt." So many people wear the badge and emblem of Christian discipleship—the banner of the Cross—just to cover up some blemish, weakness, or fault, in their lives. The real work of the cross is to blot out sin, not to cover it up.—*Christian Herald.*

THE LAW OF LOYALTY

It is said that Constantius, the father of Constantine, finding when he came to the throne, a considerable number of Christians in office and at court, issued an edict requiring them to renounce Christianity or give up their places. The far greater number of them readily and resolutely gave up their employments and prospects in order to preserve a good conscience; but a few cringed and renounced Christianity. When the emperor had thus made full proof of their dispositions, he turned out every one who had complied, and took all the others in again, giving as his reason for his conduct that those who would not be true to Christ would not be true to him.

—*Recorder.*

FROM THE FIELD OF FLANDERS

We who lie here have nothing left to pray.
To all your praises we are deaf and blind.
We may not hope to know if you betray
Our hope to make earth better for mankind.

THE TIDE—THE POWER OF PROGRESS

On the far reef the breakers
Recoil in shattered foam,
While still the sea behind them
Urges the forces home.
Its song of triumph surges
O'er all the thunderous din,
The wave may break in failure,
But the tide is sure to win.

The reef is strong and cruel,
Upon its jagged wall
One wave, a score, a hundred,
Broken and beaten fall,
Yet in defeat they conquer,
The sea comes flooding in,
Wave upon wave is rooted,
But the tide is sure to win.

O mighty sea, thy message,
In clamoring spray is cast,
Within God's plan of progress
It matters not at last,

How wide the shores of evil,
How strong the reefs of sin,
The wave may be defeated,
But the tide is sure to win.

—*Author Unknown*

PREPAREDNESS FOR PEACE

But peace, like war, is a thing of the spirit and not of airplanes or gases. To insure its permanency and its universality something more than material disarmament on the part of one or more nations is necessary.

Men may differ as to the concrete plan for a League of Nations, but there is more unity of sentiment regarding the principle involved than appears on the surface. The Church, and all who are influenced by its teachings, have come to believe that war is futile, suicidal, un-Christian. There must be found a saner way by which differences between nations may be settled, by which outrages may be prevented, justice guaranteed, the defenseless protected. The Church must definitely set itself to help discover such a method, and to omit no word or deed which will help to banish war from the family of nations. The Church dare not sit supinely by until it is again forced into war either by narrow nationalism, or by the demands of humanitarianism. Loyalty, service, sacrifice are tenets of the Church. It is no "slacker." It will ever defend the outraged and oppressed; but it must find a better way to perform its high function.—*Mrs. Evelyn Riley Nicholson.*

THE SALT OF THE EARTH

The Church's influence is universal. No reasonable man can say that the Church means nothing to him. Its influence and power are felt in every department of his life. We have all been sharers in the benefits of organized religion. What are we to do? Shall we accept the gift and forget the Giver?

Moreover, the Church ought to have the support of every man because it is fighting his battles against the forces of evil that are in the world. "Ye," said Jesus, "are the salt of the earth." There are two kinds of substances that are used in dealing with corruption. They are called "aseptics" and "antiseptics." An aseptic is used before corruption has set in to prevent it. An antiseptic is used after corruption has set in to arrest it. Salt is an aseptic. We use salt on fresh meat to keep it sweet and good.

The Church is the salt of the earth. It sustains the nation and prevents the corruption of the civilization in which we are living. A New York judge some time since stated that ninety-five per cent of the juvenile offenders that are brought before him have had no connection with the Church, or Sunday School. It is the Church and the influences that cluster around it that save the community from disorder and chaos.

We feel safer if the church is near by. We go into business with more assurance if the men with whom we are dealing are members of a church. We vote for a candidate for public office with more confidence if we know that he is connected

with the Church of Jesus Christ. There are days when we are uneasy about the state of the nation and concerning the times in which we are living. There are forces at work in the world which fill us with doubt and foreboding. But we walk down the street and here and there see churches with spires and towers pointing toward heaven, and we breathe more confidently, for as long as the Church stands the world is safe.—*The Continent*.

MATERIAL MOTIVES AND SPIRITUAL IDEALS

At the present there is a struggle going on between what is ideal and what is spiritual, which is part of the outcome of the war. Often our material motives oppose our moral purposes. Let us be honest with ourselves both concerning our material motives and moral purposes. It is not easy. It is comparatively easy to be honest with other people but comparatively difficult to deceive other people, because you get found out! It is very easy to deceive yourself, because you don't find yourself out, and nothing is more difficult than to be quite honest about the motives upon which you act.—*Viscount Grey*.

SOURCES OF POWER

The weakness of religion today is due in no small degree to its failure to measure itself against the real problems of the modern world—the problems of industry and social life, of international and inter-racial relations. The vital question for us is, can we find new sources of power, which will lift us above our present selves, give us a new vision to be the inspiration of our lives, and send us out to serve the world in a strength that is not our own? Will you meet life in the poverty of your own resources, or will you learn to draw on the inexhaustible resources of God?—*J. H. Oldham*.

AND STILL THEY COME

And now we have gotten rid of almost our last hope. Some of us who feel that life has had several more downs than ups have sort of hoped, you know, that maybe in The Great Beyond we might have a little better time: some sort of reward for having tried to be true to what we felt was right.

But now all that is gone.

A gentleman out West who found out how to make two onions grow where one grew before, and taught the cactus how to be a little less pointed in its remarks, has notified the world that "there is no immortality." That settles it of course.

It is too bad because we had hardly recovered from the shock of having an alleged novelist throw the Church out of one window and The Father of his Country out of the other. And they have been coming so fast. It is too bad.

Only one or two things yet remain. Now if only some well known maker of auto tires will get rid of gravity and the maker of the incomparable safety razor announce that there is no God, the whole business will be over and we will be through.

Out from Oscaloosa
Came a little-witted gink
With only two cells in his brain,
But they were geared to think
In terms of wheels and whimwhams
Of nuts and bolts and cams,
And he patented a process
For de-shelling small necked clams.

This netted him a million
Which he put in real estate,
And when the town got to him
With a price ten times as great
He did the same a second time,
His profits ten times greater,
His fortune was the envy
Of every real estater.

Then craving some publicity
He looked around a spell
And gave the world the pleasant news;
"There isn't any Hell!"
And how the boobies fell for that;
"It must be true!" they cried
"He makes such dandy clam machines."
"The Bible surely lied."

Some other curious genius
With a flare for chemistry,
Perfected a shoe polish
That was wonderful to see.
He, also, sought the limelight,
And as sure as you are livin'
It wasn't such an awful time
Till he dispensed with Heaven.

So year by year we see them come,
Each weird iconoclast.
We see them put the kibosh
On the things we thought would last.
They take themselves quite seriously
As they dispense their chaff,
But the ones who listen to them
Are the ones that make us laugh.

—*S. W. Grafflin in West Side Men*.

A GREAT MISTAKE

He who substitutes popular lectures for Gospel preaching in order to fill his church on Sabbath evenings, will find, sooner or later, that he is making a great mistake. If crowds come simply for entertainment, they will cease to come when entertainment is not provided. People who come from principle, or because they expect to receive good, may be depended on. It is not well to turn the pulpit into a lecture-platform, or the church into a concert-hall. Singing is good if it is worship, and preaching is good if it is the Gospel, but neither will do permanent good if it be such that God's Holy Spirit can not bless it to the salvation and sanctification of souls.—*G. B. F. H.*

THE QUARTET AND THE PREACHER

When you hear a quartet that gets more pay than the preacher, you are in a church which believes in advertising, but doesn't want to be bothered with delivering the goods.—*Evangelical Messenger*.

Great Texts and Their Treatment

CONSTITUTION-CONSCIENCE-AMERICA

"Put them in mind to be subject to principalities and powers; to obey magistrates; to be ready to every good work." Titus 3:1.

It is the duty of the minister to preach the Gospel and to evangelize the world. It is also his duty to train the Christian, develop the saints, lead the soldiers, and perfect the body of Christ. It is his duty to guide the Christians in the exercise of their duties: to be real, conscientious, duty-loving, and duty-performing Christian citizens. The command is imperative upon all of us to bring the Church and all Christian forces and organizations to the full consciousness of their responsibility to the Government.

I. In this verse you will find the imperative command not only to the minister, but also to every Christian citizen. There are several reasons why this discussion and command are peculiarly appropriate to this age, and to the conditions now threatening America. This subject should be presented to every Christian man and woman because of the necessities of the hour. It is not wise for us to say that this Government is safe regardless of all her enemies, because her enemies are multiplying.

II. There is a persistent effort on the part of groups now organized and now being organized in this country to rebel against the majesty and the authority of God, and, therefore, against the sovereignty of government and the majesty of the law. They are abusing the very liberty and privileges of this Government to accomplish their purpose.

III. In the next place the attack is being made upon the sovereign law itself. In other words some would say: "The Government shall not govern." That is the battle cry: "Law shall not be law." It is not only an attack upon government, it is an attack upon God, upon liberty, the life, the property, the home, the chastity, and the Christianity of every citizen under this government.

IV. Conscience must be educated. The time has come for us to recognize this important fact. In order to train the conscience of America you must bring her back to the only Book that can teach the human conscience, namely the infallible Bible. You must put the Bible in the pocket of every man, on every family altar, and in every public school.

V. You must re-establish the American home. You can not bring America back, or train her conscience, until you bring her back to her home.

VI. You can not bring back and educate the conscience of America until you bring her to the consciousness of her duty to the whole world.

As true and tried Christian soldiers, it is the duty of every one of us to defend the Constitution, to educate the conscience, improve the conduct, and make glorious and serviceable the American Government. It is our duty to recognize the sovereignty of God, the saving power of Jesus Christ, the leadership of the Holy Spirit, the infallibility of God's word, the majesty of government, the sovereignty of law, and the supremacy of a righteous citizenship under the greatest government on earth!—Rev. Mark A. Matthews.

THE PEACE OF GOD

"The peace of God, which passeth all understanding." Phil. 4:7.

These words, "The peace of God," taken by themselves, may suggest two thoughts;

I. The *peace in which God lives*. The blessed life of the Deity must be a life of peace. The life of man is a perpetual conflict. His duty points one way, his inclination another. Then our moods vary. There is no peace in such a state as this. Once more we are sinful. There is no peace in sin.

1. God's peace springs, first of all, from the fact that he is infinitely holy. Every attribute of God is magnificently perfect. Hence he lives in an atmosphere of peace, peace which passeth all understanding.

2. In God there is no changeableness. He is not swayed to and fro by various moods, as is the spirit of man.

3. God is omnipotent. He is the Lord of earth and sky and sea. He is the ruler of the universe. Whatever God wills to do he can do. He is the king of the world of intellect as well as of every other world.

4. Is the divine peace absolutely perfect? No. No. The most glorious of all God's attributes is his love to the children of men. We never read in the scriptures: God is peace, or, God is power; we do read, "God is love." And it is just because his love for us is so great and tender that the sins and sorrows of humanity bring their jarring notes of discord into the glorious harmony of his peace. Surely the thought that our sins and sorrows disturb the serenity and peace of God will help us to love him more!

II. The Peace Which God Gives:

1. Comes only to those who know his love and saving power. Those who feel that they have left all in their heavenly Father's hands. 2. The path of peace is the path of obedience. We shall be altogether unworthy if we do not seek to please God. If sin grieves us not, troubles us not, his peace can not be ours. May the Holy Spirit fill

us with a fervent desire to do the Divine will. Then shall the peace of God fill our hearts; and as we are dedicated to God and his service, our spirits shall enter into the very rest of God, and our lives will grow brighter unto the perfect day.

—H. P. Wright.

OVERCOMING LIFE'S HANDICAPS

"Lest I should be exalted above measure . . . there was given to me a thorn in the flesh." 2 Cor. 12:7.

Saint Paul glories in the revelation of personal experience. Here we have a bit of Paul's autobiography. In the text a serious struggle is implied between Paul's higher and better self and the temptation to boastful pride. He was severely tested by a thorn in the flesh.

I. In the first place let us see how splendidly Paul submitted to the will of God. We have no means of determining what this thorn in the flesh was. Although we do not know what it was we have the "why?" and the "wherefore?" of it. "Lest I should be exalted above measure." Although Paul had prayed three times that this thorn in the flesh might be removed, yet he was able to say: "I can do all things through Christ which strengtheneth me."

II. Misfortune is said to be an educational process. And judging from experience this is entirely true. Naaman was greatly handicapped with leprosy; nevertheless, he was a great man with his master! John Milton and George Matheson were both blind. The same must be said of Helen Keller and Fanny Crosby.

III. This instance reveals the beauty and power of divine grace. Tracing the record we see how trouble was translated into triumph. In spite of the thorns, "I have fought the good fight."

IV. Our trials test our efficiency and steady us in the way of life. They keep us humble.

There are three ways by which we can meet the trials of life: We may meet them in the spirit of rebellion which generally ends in utter despair; or, we may meet them stoically, that is, with a cold indifference; or—and this is the manner in which I pray that you may meet them—you may meet them in the love and fear of God. Whatever the trial, let us say: "O God, I love Thee just the same!"—L. K.

LIFE THAT WAS LIGHT

"In him was life; and the life was the light of men." John 1:4.

Human association is based not on mathematics, but on manners. The followers of Jesus paid little attention to statistics. How many of us can give the statistical facts of a loved one's life! But notwithstanding this, no doubt remains as to the vital facts, or the personal impressions, Jesus made.

I. The light of Christ shone first through the physical medium. None could be near him without feeling his intense physical vitality. Life flowed in a great current from him to others. There was healing in the hem of his garment. At his will the life stream flowed into the tomb of Lazarus and brought the dead to tread the earth

again. Some personalities have so strong a time of life that we feel them like a battery.

II. Again the light of Christ shone through the intellectual medium. Some minds are muddy in expression. They give us no clear pictures. Others impress us by their crystal clearness. Pre-eminent among these is the mind of Jesus. Everything that has passed through his mind to us is clean-cut and life-giving. Of this the Sermon on the Mount is a beautiful example. Jesus speaks with certainty concerning the highest and best things of life. We are constrained by him to say as Paul declared, "We have seen the light of the knowledge of the glory of God in the face of Jesus Christ."

III. The light of Jesus Christ shone through the spiritual medium. The author of the Proverbs says, "The spirit of man is the candle of the Lord." That is to say that there is something in man which may become superior both to flesh and to mental machinery. If that something, which is the spirit of man, rises superior to the flesh and mere intellect, people by him are made aware of God. Wherever Jesus went, men began to think anew and afresh of God.

IV. Supremely the light of Jesus shines to the world through the sacrificial medium. He gave such an impression of sacrifice that he changed the meaning of a world symbol—the cross. He made it the emblem of radiant and loving sacrifice. There is no light without burning. Even radium ultimately consumes away. And there can be no really luminous quality of life without sacrifice.

Herein is a picture for the encouragement of all who will sacrifice that other people may be brought to the light of Christ. The sacrifice and the service which we give in his name will be more than rewarded.—C. S. S.

WHAT IS MAN?

"What is man, that thou art mindful of him?" Psalm 8:4.

To this question of the Psalmist there are many varied answers: Psalm 103:15—"As for man his days are as grass; as a flower of the field." It is transient. Again, Psa. 8:5: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Pascal once said: "Oh! the greatness and littleness of man, behold his excellence; his corruption—behold the majesty and meanness of man!"

I. What is man? From a physical standpoint? To the chemist? To the physicist? From the standpoint of life? ask the biologist.

II. What is man to the psychologist? The sociologist? The study of man from an *ethical* standpoint will be interesting.

"How poor, how rich, how abject, how august,

How complicate, how wonderful is man!

How passing wonder He who made him such!

Who centered in our make such strange extremes!

From different natures marvelously mixed,

Connection exquisite of distant worlds!

Distinguished link in being's endless chain,

Midway from nothing to deity,

A beam ethereal, sullied and obscured,

Though sullied and dishonored, still divine!
 Dim miniature of greatness absolute,
 An heir of glory! A frail child of dust.
 Helpless, immortal! insect, infinite!
 A worm! A god! I tremble at myself,
 And in myself am lost."

III. What is man? The best possible answer is that of the Apostle Paul: "Know ye not that your body is the temple of the Holy Ghost which is in you?" God dwelleth in you.

Ought we not to glorify God in our bodies? To do this, one must not only realize that he has a soul; but he is a soul.—*Rev. W. Mackay.*

Outlines

THE GREATEST TEXT—JOHN 3:16

God—The greatest lover.
 so loved—The greatest degree.
 the world—The greatest company.
 that he gave—The greatest act.
 his only begotten Son—The greatest gift.
 that whosoever—The greatest opportunity.
 believeth—The greatest simplicity.
 in him—The greatest attraction.
 should not perish—The greatest promise.
 but—The greatest difference.
 have—The greatest certainty.
 eternal life—The greatest possession.

THE PRAYERS OF CHRIST

I. How different from ours!—No confession of sin. That topic was blank to him. No need of forgiveness.

II. How real his prayers! For strength. How often it is said: He looked up to heaven. "Father I thank thee." There was no acting, no feigning, in his devotions. He really prayed and was really answered. Prayer was no luxury, no self-indulgence.

III. How continual his prayers! He was ever withdrawing himself from human sight and contact. Do we not need like withdrawals and more of them?—*Vaughan.*

HARVEST MUSINGS

Matt. 13:30

- I—Moral growth goes before harvest.
- II—Good and evil exist side by side.
- III—The future harvest season is certain.
- IV—The harvest is judgment and separation.
- V—Spiritual maturity.

THE TEST QUESTION OF VITAL RELIGION

"Is thy God whom thou servest continually, able to deliver thee?" Daniel 6:20.

That is the question the outsider asks. He is anxious to see if our faith makes any difference to our conduct. How did Daniel fare?

I—It is a crucial question:

- 1. In life's experiences.
- 2. In the face of temptation.
- 3. Amid the fear of death.

II—It is a critical question:

- 1. A challenge—our creed—our faith.
- 2. Personal—thy God!

III—It is the central question:

- 1. The pivot of personal faith.
- 2. It is conditioned—Whom thou servest continually.
- 3. If God does this for us let us tell men so.

THE THREE STAGES OF THE SPIRITUAL LIFE

1 John 2:12-14. I write unto you, little children—I write unto you, young men—I write unto you, fathers.

Physical life has its childhood, youth and maturity. The spiritual life also has three stages:

I—The first stage is marked by the forgiveness of sins. The entrance of the spiritual life into the soul.

II—The second stage is one of strength and victory. Each successive victory adds new life and power.

III—At last we obtain deep experience and advanced knowledge. Every achievement, every success should enlarge our views of life.

THE GOODNESS OF GOD

"Thou preventest him with the blessings of goodness." Psa. 21:3.

Summer reminds us again and again of the goodness of God:

"All good gifts around us,
 Are sent from heaven above."

I—The fact of his goodness—"Prevent" formerly meant go before. God goes before his people with the blessings of goodness. (Am. St. Ver. "For thou meetest him.")

1. The blessing of goodness is seen in *material* things.

2. The blessing of goodness is seen in *spiritual* things.

II—The results of his goodness: Peace, joy, health and security. God's goodness makes us glad.

III—The call of his goodness.

- 1. Call for gratitude.
- 2. Calls for consecration and Christian service.

CHRIST GLORIFIED IN HIS PEOPLE

"And I am glorified in them." John 17:10.

This chapter is most precious because it contains the prayer offered by our Lord as he gathered his disciples together for the last time. Every sentence throbs with profound thought and emotion. Consider the possibilities of the Church.

I—We glorify Christ by our faith in Him; In His Word.

II—We glorify Christ by our sacrifice and suffering.

III—We glorify Christ by our works.

MAKING A FORTUNE

"Godliness with contentment is great gain."

1 Tim. 6:6.

This is a great day for making money, and many are keen at the business. We live in a very material age.

I—What is a fortune? Is the best fortune found in money?

II—The best fortune is a well-regulated life. Contentment.

III—"Riches takes to themselves wings and fly away." The blessing of God (which maketh rich and addeth no sorrow) abideth forever.

THE FOUR DIMENSIONS OF GOD'S LOVE

Eph. 3:18. John 3:16.

God's love, as eternity, is boundless.

I. *Length* of the outpouring of God's love. "God so loved the world." Not certain groups or classes, but the world in its entirety.

II. *Breadth* of its saving influence. "That whosoever."

III. *Depth* of its redemptive power. "If I make my bed in Sheol, thou art there," and parallel passages. No sinner so deep in sin he cannot be reached by the love of God and Christ.

IV. *Height* of the attainment of God's love. "Whosoever believeth may have eternal life."

—Rev. Grover C. Walters.

(After reading the outline in the May *Expositor* on "The Dimensions of Love," Rev. Mr. Walters sent us his outline on the same subject. Comparison of two ways of treatment is always interesting.)

THE MEASURE OF A MAN

2 Cor. 4:18b. "That which is seen is temporal but that which is unseen is eternal."

The true measure of a man is to be found not in that which is seen but in that which is not seen. The unseen gives character to the seen. Life is to be measured by the unseen forces behind the seen. Man is to be rightly measured by:

- I. The height of his ideals.
- II. The depth of his convictions.
- III. The breadth of his sympathies.
- IV. The length of his sacrifices.

—Rev. Grover C. Walters.

A SINNER

A sinner assumes that, as the Tempter made Eve believe, he can get by and escape the consequences. Deluded creature! No one has ever yet escaped. No one ever will. "Sin, when it is finished, bringeth forth death."

A sinner resents being bossed. He wants to do as he pleases. That is his privilege. "Every one has an inalienable right to go to hell if he wishes to," but why should he?

A sinner regards the conventional rules of conduct as "old fogysm." But those rules are essentially fixed and immutable. As Lowell says: In vain we call old notions fudge

And bend our conscience to our dealing,

The ten commandments will not budge

And stealing will continue stealing.

A sinner is more pessimistic than Elijah and convinces himself that there is no righteous person left; that as to sinning, "everybody is doing it."

A sinner is the devil's dupe. His expected joys turn out to be ashes and Dead Sea fruit. Mephistopheles in Faust tries to make Faust happy, but he never succeeds. It is only through serving his fellowmen that Faust at last finds the perfect

moment to which he says, "Stay, thou art so fair."
—*The Church Messenger, Phillipsburg, Pa.*

FAITH

Faith: Large and Small suggests that there are degrees of faith. Once Jesus said: "O woman, great is thy faith." On another occasion he said to his disciples, "If you have faith as a grain of mustard seed." The explanation that follows indicates that it was the size of the seed that was considered as the unit of measure. A very good prayer for us all would be, "Lord, increase my faith." We have read of people, and have known a few people, who were men and women of great faith. We know a good many who are weak in the faith. How we feel lifted, comforted, inspired, by men of faith. The Holy Spirit seems to use such men in a special way. Perhaps it is because only men of faith place themselves in the hands of the Spirit so fully that he can use them. Faith solves problems, moves mountains, works wonders, shows signs, overcomes evil, sees God. "Without faith it is impossible to please him." Without faith the weaknesses of the flesh, the stains of sin, the cravings of passion rule the heart and bring us under the lash of the adversary. It is by faith that we gain the victory. By faith we overcome him who is our most dreaded foe. One has said: "I may not be strong in body; I may not have great intellectual ability; I may not have the charm of personality that some possess—but let me be a man of great faith. No condition whatever can handicap me in this, and I am a king among men." "Be strong in the Lord, and in the power of his might," is nothing less than large faith.—*Ernest H. Shanks, Ph.D.*

PERSONAL RESPONSIBILITY

Personal responsibility for the Kingdom of God makes the disciple a partner in the work of the Almighty. Jesus said: "You have not chosen me, it is I have chosen you, appointing you to go and bear fruit—fruit that lasts, so that the Father may grant you whatsoever you ask in my name." Has it ever occurred to you that success in prayer is dependent on success in living and success in living is dependent on success in serving, and success in serving is dependent on loving? He has made us to be ambassadors for the Kingdom. He has given extraordinary powers and authority to us. We dare not lay our responsibility aside like the man did with the talent. We must bear fruit. The growth of the kingdom depends on our faithfulness in this. We must be soul-winners. Evangelists. But more than this "our fruit must remain." The kingdom must be kept; souls saved must be shepherded; the redeemed saints must be loved and unified, built-up in the faith and strengthened for service. This in turn involves the prosperity and success of the church. "To seek its prosperity and spirituality, while sustaining its worship and ordinances, discipline and doctrines," is a covenanted duty of every child of God. As we are, so the church will be. Let there be sweetness, peace, harmony and love. Let there be earnestness in assuming his share of responsibility by each member.—*Ernest H. Shanks, Ph.D.*

ONE MINUTE SERMON ON CHURCH GOING

Text: "Not forsaking the assembling of ourselves together, as the manner of some is." Heb. 10:25.

Church going is a means of grace and divinely appointed. It is helpful and restful. A fine investment of your time. It develops the best powers of the man. But how easily neglected. Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work serious havoc with a good habit. Then we reach for an excuse. We shall find a plenty except good ones. Most excuses analyzed mean simply "I don't wish to." If you will attend church regularly one quarter you will want to go. Try the remedy. Begin next Sunday if you have not already begun.

—M. E. Church, Gilmore, Iowa.

LOVE AND LOYALTY

The Love of Jesus

"Having loved his own which were in the world, he loved them unto the end." John 13:1.

The love of Jesus was never questioned. He loved the world and died to save it. His love began before he left Heaven. It surrounded every sinner. It came down. It stooped. It unveiled the heart of God. Jesus not only loved the sinner, but he especially loved "his own." "His own" were not always lovely. It was the night before he died. Jesus had come in to eat for the last time. His chosen ones were there. They forgot his great love. The atmosphere was heated with false ambitions. Followers of Jesus were squabbling about who should be first. Anger and jealousy supplanted love. One would not serve the other. Jesus was pained. That is where we would have quit. We would have broken with that group. We would have transferred our membership to a more congenial atmosphere. Loveless as they were there was no better group of men in the world that night than those quarreling disciples of Jesus. How sweetly he won them; not by command, not by criticism, not by concession, but by condescension. He stooped and washed their feet. He ministered his love through a basin of water and a towel. He broke their hearts by humble service. He proved his love.

"Used" Sermon Topics

An Episcopalian rector has been preaching on "What the Churchman May Learn from Other Christians." We clip his topics from *The Churchman*:

1. *The Methodists*. Organized enthusiasm. Religion as communion with God.
2. *The Unitarians*. The Unity of God and the Humanity of Christ, which the Church had almost forgotten when God sent the Unitarians to her.
3. *The Roman Catholics*. Organization, discipline, and church loyalty.
4. *The Presbyterians*. Dignity, logic, and the exaltation of the moral law.
5. *The Society of Friends*. Brave, consistent,

and victorious pacifism. Obedience to the Inner Light, the God within.

6. *The Catholic Churchman*. Loyal to his own Church, with a sympathetic understanding of the others, and a willingness to unite with them in every Christian work. An efficient organization with sufficient freedom for the individual. A due attention to the outward forms without the loss of the inner enthusiasm.

The same rector had this series on "The Prophets:"

1. *Amos*. "Wealth accumulates and men decay."
 2. *Hosea*, and the Hound of Heaven.
 3. *Isaiah*, the Practical Idealist. See G. Adam Smith. The Visionary Idealist. The Pessimist. Finally, the Practical Meliorist.
 4. *Jeremiah*, and the Religion of the Heart.
 5. *Jonah*, or the Spirit of Missions.
 6. *The Second Isaiah*, and the Suffering Servant.
- Rev. Wilbur L. Caswell.

"Repentance unto Life."

"Baptism into Christ."

"The Proof of our Acceptance with God."

"The Church the Lord Founded."

—Church of Christ, Camberwell, Melbourne, Australia.

VESPER TALKS

"What think ye of Christ?" Matt. 22:42.

His Mother.

His Birth.

His Home Life.

His Dual Nature.

His Miracles.

His Social Life.

His Prayer Life.

His Philosophy of Life.

His Citizenship.

His Knowledge of the Word.

His Mission.

His Messengers.

His Commission.

His Sufferings and Death.

His Resurrection.

His Ascension and Return to Earth.

—Rev. John Muyskens.

CHARACTERISTICS OF JESUS

1. The Industrious Jesus, Luke 2:49.
2. The Obedient Jesus, Luke 2:51; John 15:10.
3. The Outspoken Jesus, Matt. 23:23; Matt. 21:13.
4. The Sympathetic Jesus, John 6:37; John 11:35, 36.
5. The Forgiving Jesus, Matt. 9:2.
6. The Universal Jesus, John 12:46.

—Rev. Wm. R. Hessel, First M. E. Church, Winslow, Arizona.

Americanization note from the eminent Oklahoma News:

Most of the 40 per cent of foreign-born pupils are Mexicans. Next come Bohemians, Czechs, Indians and Polanders.—*The American Mercury*.

Sermons

The Realization of our National Ideals

REV. EDGAR PUNTENNEY SMITH

Text: "Except the Lord build the house, they labor in vain that build it." Psa. 127:1.

November 11, 1620, dawned cold and bleak and stormy. The wind-swept Atlantic off the coast of Massachusetts was billowy and black. On that day the sailing vessel, "Mayflower," entered what is now known as Cape Cod Bay with its precious cargo of one hundred and two men, women and children. They had turned their backs on the humble homes and fled from their beloved native land principally because of religious persecution. And now they had arrived at a shore forbidding and unknown.

Before leaving the good ship which had carried them safe across the rolling main, they framed a compact, which bound them "into a civil body politick." According to its recital the voyage had been undertaken "for the glory of God, and advancement of the Christian faith." In the colony they proposed the law of God was to be supreme. Christian principles were to form the framework of all their legislation, and to be the rule of private and public, personal and official, conduct. For by virtue of the covenant made in, and sealed by, this compact they were to "enact, constitute and frame such just laws, ordinances, acts, constitutions, from time to time, as shall be thought most meet and convenient for the general good of the colony." This compact was solemnly signed by the forty-one men of that little Pilgrim company.

"Except the Lord build the house, they labor in vain that build it." The truth of our text lived in the hearts and vitalized the conduct of these early settlers on American soil. From the oppression of the old world they had fled. In the trackless wilderness of the new they had found asylum. The God who had delivered them from the persecutions of the homeland, who had led them along the stormy pathway of the mighty deep, could now be depended on to carve out of this new-world wilderness a home in which religious and civil liberty could be enjoyed. Their faith was vindicated, their hope realized.

Our national life is, in a sense, the continuation, on a grander scale, of the old colonial life. The colonial compacts and constitutions were built on a Christian model by Christian men, and therefore breathed the Christian spirit. In those instruments God is formally and definitely recognized. In that formative period of our nation's history are found the roots which have brought forth into abundant fruitage in our national life. In our Declaration of Independence God is given a fourfold recognition.

During the years of the Revolutionary War the colonists recognized God and implored his help. God heard, and answered with victory.

"Except the Lord build the house, they labor in vain to build it." Our theme is: "The Realization of Our National Ideals."

I. What are our national ideals? Every nation has its ideals, high or low. These are fashioned into the house of national character under the direction of some supervising architect or master builder. The national character of China for millenniums has been of the Confucian type. Turkey bears the stamp of Mohammedanism. Italy, Spain and Austria have yielded to the molding influence of Catholicism. Russia bears the impress of Greek Catholicism. The national life of France is characterized by almost pure secularism. England, Germany and the United States have been, and are being, molded by Protestant Christianity.

Now, what are our national ideals? They are freedom, efficiency and altruism.

1. Our first national idea is freedom. This is what our fore-fathers sought when they settled this continent—religious freedom first of all, and then freedom from the galling yoke of the old-world feudal system. Thus the idea of Christian liberty is ingrained into the very being of our nation. It is in our own nation that the principle of freedom and equality for all men has had its fullest exemplification. For about eighty-five years after the founding of this nation this principle wrought in a wonderful way till it had struck the shackles from a multitude of black slaves.

A condition confronts us today which may well give us pause. There is an "aristocracy of wealth" and a power in politics which are affecting seriously industrial conditions throughout the land. We hear much about class legislation, special privilege. Someone has said that "Lincoln's inspiring dictum at Gettysburg has been degraded into 'government of the people, by the rascals, for the rich.'"

Better conditions will be realized, however, not by the arraying of class against class, not by bitter antagonisms, not by seeking of undue advantage; but by the diffusion of Christian principles throughout the ramifications of the social fabric. The lot of the workingman is immeasurably better today than it was in ages gone because of the vital and vitalizing processes of the religion of Jesus Christ. And we have faith to believe that through the operation of these same processes in the future, justice and equity, a day's work and a living wage, peace and contentment will be secured to all. "Where the Spirit of the Lord is, there is liberty." Our high ideal of freedom will be progressively realized only as we heed the counsel of our Master Builder, Jesus Christ.

2. Our second national ideal is efficiency—civic efficiency. The object of righteous government is to bring into alignment the forces which will minister to the welfare of the State, and to restrain or subdue those forces which militate against its welfare. The purpose of our nation as set forth in the Constitution is "to secure domestic tran-

(Continued on page 1266)

The Rose of Sharon: Sermon for Rose Sunday

Suggestions for a Rose Service in the Month of Roses

REV. HAROLD THOMAS WILSON

(The author of this sermon writes: "About five years ago I saw the suggestion for a 'Rose Service,' possibly in *The Expositor*. I have made use of such a service in June twice since then. Maidens carrying roses acted as ushers. Everyone in attendance was given a rose. Special songs of spiritual themes using thoughts of the rose were used. One of these was a solo, 'In the Time of Roses.' The service seemed to appeal to the people and I believe Christ was glorified." The editors believe there are valuable suggestions for other pastors in this sermon and service.—*Eds. Expositor*.)

Text: "I am the rose of Sharon." Song of Sol. 2:1.

Man unaided by revelation will never find Jesus Christ in Nature. But once having learned of him through the Scriptures one can scarcely look upon the natural world without seeing something that reminds him of Jesus, or of God's loving care in the redemption of man from sin. Christ is called the Rock, and seeing the enduring mountains of the West, the Rockies, the Christian finds running through his mind the words "Rock of Ages, cleft for me, let me hide myself in Thee." The cool, refreshing stream springing out of the hillside recalls the words of Jesus, "Ho, every one that thirsteth, come ye to the waters." We rise in the morning and see the sun chasing away the darkness of night and we hear the voice of the prophet saying, "The Sun of Righteousness cometh with healing in his wings." The vineyard speaks of Jesus: "I am the vine, ye are the branches."

In this month of June, the month of roses, the words come to us, "I am the rose of Sharon." Even though we are informed that the rose of Sharon is a kind of crocus, we surely do nothing amiss to associate our Master with our own roses of June. "He is the Lily of the Valley, the Rose of Sharon, the 'fairest among ten thousand.'"

I. We love the rose because of its beauty and fragrance. There is symmetry and the various colors, and its fragrance which make it a favorite among the many. There is an indescribable beauty about Jesus, the rose of Sharon. No one can study the life of our Lord without realizing that his was a wondrously beautiful life.

"Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of Spring;
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing."

II. Then, too, we admire the rose because it beautifies everything it touches. It speaks of life and beauty everywhere. Jesus, the Rose of Sharon, adds beauty and fragrance to every individual life that will give him place. In speaking of Christ's blessings the prophet Isaiah says,

"The wilderness and the dry land shall be glad and the desert shall rejoice and blossom as the rose." This actually happens wherever Christ goes. This is true even in a material way. Sam Higginbotham, a consecrated missionary of the cross, goes to India to teach the natives about Jesus. He also teaches scientific agriculture. No need of half the people of India going to bed hungry every night when they can raise twenty to thirty bushels of wheat to the acre instead of eight. Heathenism and hunger frequently are found together. But where Christ is, the "desert shall blossom as the rose." You will find the most beautiful homes in Christian lands, not is heathen hovels. The most sanitary cities are in Christian lands. Christ, the Rose of Sharon, beautifies everything which he touches, even in the material realm.

But even more strikingly true is this in the spiritual realm. Abraham Lincoln said that it was his purpose to pluck up every nettle he saw and plant in its place a rose. Jesus plants a rose in the heart of the individual. Instead of the Canadian thistle of sourliness comes the cheery "Good-morning" when Christ enters into one's life. In place of the cockle-burs of carping criticism we behold the beautiful rose of Helpfulness and Service. The choking ragweed of greed gives ground to the rose of Generous Giving. In short, when Jesus enters a life, its desert blossoms as the rose.

It is recorded of Jesus that he went about doing good. We do well to remember that as his followers we also are to go about doing good. This world is sadly in need of beautiful roses grown from the great Rose of Sharon—love, unselfishness, kindness. Today is our opportunity. We mean some day to make our fellow men blessed and happy. Tomorrow we shall speak the loving word to mother. Tomorrow we shall show the proper appreciation of father and of brother and sisters in the home. Tomorrow we shall do the kindly act, speak the word of comfort and cheer, and tell of our faith in the possibilities within the lives of others. But we need to remember, "A rose to the living is more than wreaths to the dead."

Early in the morning, before the house is astir, mother goes out into the rose garden and brings in a basket of beautiful blossoms. The day is made more beautiful for the whole family. Gather the family about the altar in the morning and let them see Jesus, the Rose of Sharon, and they go forth to the day's work with added grace and gentleness.

A single rose in a vase on the dining-room table adds an inexplainable something to the meal. It is easy to be mannerly at table. There is cheerfulness in the air because the thoughtful housewife placed a rose there. Give the Rose of Sharon

(Continued on page 1272)

The Wonder of Old Faithful

MARSHALL RUSSELL REED

"I have kept the faith." 2 Tim. 4:7.

The Sense of Wonder

A great prophet of the past generation in writing to younger men counseled them to keep alive the sense of wonder. When this prophet had come to the end of the way one of the finest tributes to his life was paid by a friend of many years who said that he had never allowed wonder to die from his soul. Yet living in this wonderful world how many there are in whom the sense of wonder has grown dull. For them life has become merely perfunctory: they go through the daily routine of existence while the wonders of the world never appeal to their finer sense nor arouse their spiritual appreciation. It was a terrible confession recorded of Charles Darwin that once music and Shakespeare had delighted, but now they delighted him no more. It may be he was brave enough to acknowledge, what many do not care to make known, that the sense of wonder had gone.

We live in an age of explanations which tends to crush the sense of wonder. That which once filled the heart of man with awe no longer impresses him; that which once seemed miraculous is now explained by natural processes. Calamities and other unusual phenomena which were once looked upon with fear are now understood to result from the violation of nature's laws. But man's explanation can not destroy the wonder of God's creation. The world is still full of the miraculous. The flowers, the trees, the mountains, the rivers, the lakes, the stars, all the work of God's hands, are wonderful and if we can not sense the wonder it reflects the dullness of our own souls. The counsel of the modern prophet to young men is good for all of us for if we would find life rich and beautiful we must keep sensitive to the wonder of the world in which we live.

The Wonder of Old Faithful

Among the natural wonders of America there are none greater than the geysers of Yellowstone Park. The mountains above them are wonderful; so are the rivers around them and the flowers near them and the stars over them, but a stream of steam and boiling water pouring out of the heart of the earth has a wonder of its own. The geyser is really a hot spring which bursts forth periodically by the power of a tremendous force beneath the surface of the earth.

A good introduction to geysers may be found at the Lower Geyser Basin which comprises an area of nearly forty square miles and contains nearly seven hundred catalogued hot springs. One never forgets the impression made upon him as he walks out over this area for the first time while around him are sputtering pools of boiling water bursting forth now and then in eruptions of steam and hot water. As he stands in the presence of this most peculiar phenomena he is reminded of Dante's Inferno with its horrible picture of the burning lake from which the

wretched sufferers sought in vain to free themselves.

There are many wonderful geysers in Yellowstone that play their peculiar pranks. There is the Fountain Geyser that sends forth an eruption every two hours; but for weeks in 1899 it did not play at all; ten years later it left its crater and burst forth from another, throwing pieces of rock and geyserite high into the air. There is the Giant Geyser which claims the distinction of being the largest geyser in the world; its eruptions often reach a height of two hundred and fifty feet which is maintained for an hour and a half but this geyser plays only once in a period from six to fourteen days. There is the Grand Geyser which discharges its water and steam into two beautiful forked columns to a height of two hundred feet. There is the Black Growler which attracts attention for it roars constantly as it sends forth steam. And there are many others, each with its individual characteristic.

The most wonderful of all the geysers is Old Faithful, so named from the regularity of its eruptions. The tourist in the distance hears Old Faithful play and looks at his watch and knows that in another hour he should be there if he wants to see it. When the hour is passed he finds a large company of spectators gathered, for they know it is time for Old Faithful to play. Every seventy minutes with a variation of less than five minutes it sends forth its water and steam into the air nearly one hundred and fifty feet. Not as powerful as some, not as noisy as others, not as beautiful as man, but always to be trusted, that is the wonder of Old Faithful. Old Faithful never disappoints anybody. In sunshine and rain, day, night, winter and summer, this geyser ever since man has known it, has never failed in the marked regularity of its eruptions.

Old Faithful in Personality

As I sat on a pine log nearby and watched Old Faithful play I was sure I had seen Old Faithful before. We had not called him that. He attended the church where I once preached. When we came to God's house to worship, Old Faithful was always there. In sunshine and rain, winter and summer, with a variation of less than five minutes this brother in Christ was at his place of worship. If he were not there we knew that he or his companion of many years was ill. Then I had seen Old Faithful in another place. We had not called him that for he was at the noonday of life. He was a busy man; he handled money for other men and carried many responsibilities but when God's house was opened he was always there to seek the guidance of the Divine Spirit. When anybody wanted counsel he came to this man of God for he had not only knowledge of finance but he could be trusted. I was also sure I had seen Old Faithful in still another place. None would have called him that for he was just

past twenty, but he was Old Faithful just the same. He held a responsible position and was soon promoted. The people with whom he worked honored him because they knew he could be trusted.

There are many good people like some other geysers of the park. There are some like Black Growler, who coming to God's house attract much attention with their noise; there is much bluster and hurry with promise of doing big things but their noise is the dominating feature of their presence. There are others like Grand Geyser and their beauty is a blessing. They can sing, they can teach, they can do a multitude of useful things for God but no one knows when they will play. There are many like Giant Geyser with power unlimited. One feels the force of their personality; they could be veritable dynamos for righteousness. How many Grand and Giant geysers there are on the membership list of every church but no one knows whether they will play once in six or fourteen days. So Old Faithful is the most wonderful of them all for Old Faithful can be depended upon.

The Divine Reward for Faithfulness

As one watches Old Faithful play he feels that God loves Old Faithful more than all the other geysers of the world for Old Faithful can be trusted. He feels it because he knows that God has always loved and rewarded the faithful. There was a city so wicked that God had decided to destroy it, but he said that he would spare it if he could find therein ten faithful souls. There was a messenger of the Gospel who was thrown into prison and beaten and driven out of many cities and yet with triumph he shouted, "I have kept the faith," and he knew of the crown of righteousness. There was a church that had suffered much persecution and hardship and God sent his representative to say: "Be faithful unto death and I will give you the crown of life." There are some who now say, "There seem to be only a few of the faithful ones. The burden of the work falls on us." Exactly so and exactly so will it always be. God's answer is: "Keep on, ye faithful souls, keep on."

The parable of Old Faithful meets us squarely with this question: Can God depend on us? Can our fellow men depend on us? In the intercollegiate athletic meet of my college days one of the events was the two mile race. The track was a quarter mile track which made it necessary for the runners to go around eight times in this race. A friend of mine once entered this race. My friend, for some reason, was outdistanced at the start. As he was finishing the seventh round the winner was nearing the end of the eighth. But my friend kept on and seemingly after the race was over he completed the course. Paint that picture on a larger canvas and you have life. In the larger world of human activity, whether he wins the plaudits of the spectators or not, whether society places a laurel wreath of victory on his brow or not, the people with whom he comes in contact know he can be trusted to do what he has set out to do.

Old Faithful, a Source of Inspiration

In the regular activity of Old Faithful one should find inspiration for his own life. One may not be as beautiful as the Grand, nor as powerful as the Giant, nor attract as much attention as Black Growler, but every one can have the dependability of Old Faithful. As I watched this wonder of nature I recalled a testimony of a good man many years ago that there were many things in this world he could not do but there was one thing he could do, he could be faithful. Every one may not become wealthy, nor famous, nor influential but everyone can become dependable. And after all, when he has done that, he has reached the wonder achievement of all human attainment, the achievement most honored by man and rewarded by God.

THE PERFECT LEADER

John 8:46; 12:32; Matt. 17:5.

Jesus was as strong as the steel of the Damascus blade against iniquity and crime. Being a great mind as a teacher, he had a great heart. He was the ideal for these fishermen, gentle and tender. He was the ideal for his mother and the noble women about him. His fortitude, his faith, his tenacity in right are beyond praise. And to these qualities he added the gift of reproducing them in the disciples about him. He carried the power to hurl his ideas forth into all the earth. He touched these obscure fishermen and turned them into mighty apostles, builders of states. And of all the great men of history, where shall we find one comparable as an ideal and pattern to the Man of Galilee? Luther was a giant, but not without grievous faults. Calvin was a great theologian and philosopher, but he was all intellect and deficient in feeling and affection. Cromwell was the builder of the English commonwealth, yet he made many blunders. Scientists tell us that no perfect emerald, ruby nor diamond has ever been found. The finest emerald is feathered, the ruby has a cloud, the diamond at least one flaw. Professor Grey held that every blade of grass, every rose and every leaf exhibited some form of imperfection. But, oh! the tributes paid to Jesus! The centurion "found no fault in him." Pontius Pilate judged him "without sin." Rousseau said, "Socrates died like a philosopher, but Jesus Christ died like a God." The great men in the world have paid such tributes to Christ as to no other figure in history. At last came the voice from the sky, saying, "This is my well beloved Son, in whom I am well pleased." If, therefore, you turn away from the teaching, the overtures, and the character of Jesus, to whom will you go as a pattern of manhood?—*Newell Dwight Hillis*.

Every one owes it to the world to find the good qualities in others. When we hear of a good deed or a noble act, let us tell it as quickly as we would tell a spicy bit of gossip. When we talk of our acquaintances we should forget their shortcomings and remember their good traits. Try to encourage the good things, and to stop the progress of the bad.—*Selected*.

IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D.D.

The Speaker's Bible: James. 304 pp., including indexes to the nine volumes of the set. \$4.00. Blessing. Following a brief introduction to the epistle, there are outlines of sermons on all its outstanding texts. The outlines are condensed from sermons by leading preachers, many of them of our own day. There is much new material as well, by the editor and his associates. The view-point is that of modern evangelical scholarship. The material is fresh and stimulating, well-illustrated, and stresses the practical aims of the epistle. Preachers will find this whole set very helpful and suggestive for sermonizing.

Pen-Portraits of the Prophets, by Bernard C. Clausen D.D. 175 pp. Revell. \$1.50. Vivid portraits of twelve leading prophets, as preachers to their own age. Enough of the historic background is given to make clear the religious problems of their day, which they tried to meet and solve. Dr. Clausen's emphasis is upon their being "spokesmen for God." He finds too, as we might expect, that their messages have direction and inspiration for the present day. Incidentally, this book discloses Dr. Clausen's own qualities of insight, directness and up-to-dateness, which make him such an attractive and effective preacher.

The Virgin Birth, by F. P. Ramsay, Ph.D. 111 pp. Revell. \$1.25. A fair-minded and scholarly presentation in brief compass of the evidence and arguments both for and against the Virgin Birth. O. T. expectations, N. T. testimony, and the doctrinal significances of the opposing views of Modernists and Scripturalists are clearly stated, and the reader is urged to do his own thinking upon the question at issue. The appeal is constantly made to the Bible itself. The book is written in a fine irenic spirit, its style is attractive, and its evidence for the Virgin Birth is convincing and satisfying.

The Portraits of Jesus Christ in the New Testament, by Henry Sloane Coffin, D.D. 96 pp. Macmillan. \$1.00. The eight chapters of this book were first given as sermons by the author to his own congregation. They are fine examples of expository preaching—the unfolding and disclosing of the treasures of Scripture. The eight portraits which Dr. Coffin describes are the portrait in the earliest preaching, in the letters of Paul, in Mark, in Matthew, in Luke, in Hebrews, in the Revelation of John, and in the Gospel of John. Dr. Coffin maintains that only the items which all of these writers include are fundamental to a N. T. conception of Jesus. This is highly debatable. However, Dr. Coffin holds that the N. T. portraits of Jesus show a Christ who is both Son of Man and Son of God.

The Mind of Jesus, by Louis Howland. 230 pp. Bobbs-Merrill. \$2.50. The author is the editor of the "Indianapolis News." Amid the multitude of books on Jesus, it is refreshing to find some from laymen, as in this case. Their point of view is, as a rule, unconventional. They are apt to indulge in little flings at theology; these are unimportant, because unintelligent. What does matter is that we preachers get the lay

point of view as to the personality and teaching of Jesus. This makes stimulating and suggestive reading. This discloses new aspects of the Supreme Personality history. Mr. Howland seeks to discover the mind of Jesus, from his words and deeds. Such a study, he is convinced, should lead one "to accept its leadership, be guided by its counsels, and rely wholly on its conclusions." The book deserves wide circulation.

The Life of Saint Paul: The Man and His Message, by F. J. Foakes-Jackson. 293 pp. Boni Liveright. \$3.50. The vast number of books about Paul testifies to his lofty and permanent place in the history of Christianity. Next to Jesus Christ, he is the greatest figure in the story of Christianity and the Church. Dr. Foakes-Jackson brings this out in this impressive and attractive "Life." It is based upon a scholarly and sympathetic study of the Acts and Paul's Epistles, and of their Jewish, Greek, and Roman backgrounds. In these fields, the author is a recognized master. He dramatizes history, and gives one a vivid sense of reality, as he describes Paul in his contacts with the ideas and personalities of his day. It is a fascinating world which these pages disclose—a world of social, political and religious ideals which was beginning to feel the first shock of conflict with the ideals of Jesus, as interpreted by Paul; and which was destined later to be broken and remade by them. This is a notable "Life" of Paul. While it is open to challenge at various points by critical scholarship, it splendidly describes how profoundly Paul influenced and continues to influence, Christian thought and life. Here we have the real Paul. The author's conclusion as to the relative importance of Jesus and Paul is this: "Christianity stands or falls with Jesus. It is profoundly untrue to say that Paul made Jesus. . . . it is a literal fact that Jesus made Paul; and the greatness of the disciple is one of the chief miracles wrought by the Master."

An Outline of Christianity, Vol. 3, *The Rise of the Modern Churches.* Shailer Mathews, LL.D. Editor. 552 pp. illus. Bethlehem Publishers, Inc. \$5.00. Various American and British scholars, specialists in the topics upon which they write, have collaborated with Dr. Mathews in writing this volume. It treats of the rise of the leading Protestant bodies and also of the effects of the Reformation upon the Roman Catholic church. The main characteristic of the period covered—the last four centuries—is the development of religious liberty, which has manifested itself in the increasing separation of church and state, in the recognition of the rights of non-conformist groups where there are State churches, and in the guarding of the right of individuals to liberty of conscience. Several chapters are given to the story of Christian missions. The last two chapters deal with the influences of the scientific spirit upon Christian thought and the application of Christian principles to social organization and to industry. The story of each religious body is told by one of its leaders, and this is followed by a chapter, which interprets its distinctive



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The Christian Conviction, by Cleland Boyd McAfee, D.D. 211 pp. Macmillan. \$2.00. Lectures on the Joseph Cook Foundation, 1924-25. "They were delivered in various cities in India, China, Japan, Syria, Egypt, Siam and Korea, and were designed to present the Christian faith to audiences without a Christian background, as though it were being considered for the first time or as a system still to be discussed." The Christian convictions presented were: Christianity a religion of a Person and a Book, A religion of Experience, regarding God, regarding man, A religion of Redemption, in its historical expression, and The Kingdom of God as the Christian ideal. A remarkably clear presentation of essential Christian beliefs. It is rooted in N. T. teaching. The winds of knowledge, of sympathy, of the Spirit of God blow through its pages.

Problems of Faith and Worship. A record of the Church Congress of 1925. 313 pp. Macmillan. \$2.00. A record like this, showing wide divergences, even conflicts, of belief within the Episcopal Church, and all regarded as being consistent with loyalty to the Master, surely entitles this Church to be considered "the roomiest in Christendom." The topics considered were: Heresy, What is it and What shall we do with it? The U. S. in World relations, The place of miracles in religion, The Holy Communion, The value of the Church to religious living. These discussions are able, tolerant, and practical. They deal with vital questions of faith and practice.

My Faith in Immortality, by William E. Barton, LL.D. 282 pp. Bobbs-Merrill. \$2.50. This book presents in a fresh, interesting and convincing way, the familiar evidence for faith in immortality, from the point of view of philosophy, science, and the Scriptures of both the Old and New Testaments. The author bases his own firm faith in the life beyond on these, as they disclose the character of God, the intrinsic value of moral life, and the innate longings and convictions of the human soul. This is a book of comfort, and might well be placed in the hands of the bereaved. Dr. Barton has also wise things to say regarding the nature of heaven and hell, prayer for the dead, and the possibility and value of attempts to establish communication with the dead.

Studies in the Forgiveness of Sins, by Jesse R. Killems, D.D. 224 pp. Doran. \$2.00. A scholarly examination of the teaching of Scripture regarding forgiveness of sins. It involves, of course, a theory of the Atonement, of the nature of salvation, and of the place and effect of the sacraments of Baptism and the Lord's Supper. The author shows his familiarity with modern viewpoints which conflict with his own. His spirit is most Christian and his aim is constructive. His views with regard to the two sacraments mentioned are those of the Disciples of Christ, to which body he evidently belongs.

Thinking Through, by Alva Martin Kerr, D.D. 125 pp. Doran. \$1.25. Extremists, whether Modernist or Fundamentalist, will not like this book. It calls

for mutual understanding, for tolerance, for emphasis upon the essentials in which both parties to the present theological controversy believe, and for a positively constructive program of preaching the Word which shall incarnate Jesus Christ in love and power in the lives of his professed followers. The book deserves thoughtful consideration.

The Self and Its World, by George A. Wilson, Prof. of Philosophy, Syracuse University. 383 pp. Macmillan. \$2.20. This is an especially valuable book for those who reject the mechanistic view of the world, but do not know the arguments, scientific and philosophical, as well as religious, against the theory. These are presented here clearly, competently, and convincingly. After discussing the nature, validity and value of philosophy, the author treats of the world as sense perception; the world of organized knowledge; the world as value, showing its cognitive, esthetic, moral and religious values; and of the self in its world, pointing out the central position of the self in philosophy, contemporary theories of the self, the nature of the self, and special problems of selfhood. His conclusion is that "the religious conception of the Fatherhood of God, when interpreted in the light of the whole experience, gives us the most satisfactory view of God's relation to human selves."

Imagination and Religion, by S. Parkes Cadman, D.D. 208 pp. Macmillan. \$1.50. The Cole Lecture for 1924. Here we have Cadman, the great Radcliffe preacher who popularizes essential Christian teaching to literally millions of "listeners-in", expounding a topic which to most people is rather vague and difficult, in a real, concrete, and practical way. He shows the power, wonders and perils of imagination in religion; its place in man's spiritual growth; its relation to one's understanding of the Bible; and its place in the teaching of Jesus. Dr. Cadman is a discriminating as well as an omnivorous reader, as these pages attest. They abound in allusion, quotation and illustration from significant books. This stimulating volume is of very great practical value to preachers. It is itself a illustration of the attraction and power of a cultivated imagination.

Benediction From Solitude, by Vincent F. Kienberger, O.P. 182 pp. Macmillan. \$1.50. Forty-five brief meditations on texts taken mainly from the Scriptures, by a Roman Catholic priest. While they contain frequent allusions to Catholic teaching and practice, yet Protestants will find in them messages of spiritual comfort, peace, courage and faith. They come from a mind mellowed by wisdom and from a heart rich in experience of God.

The Threshold, by Rev. Henry Howard. 154 pp. Doran. \$1.50. A devotional and practical study of the First Psalm, in which Mr. Howard finds a picture of human life. There is nothing dull or trite in this exposition; on the contrary, it is vivid, and modern in outlook and application. It is of interest that the author has been called recently to the Fifth Avenue Presbyterian church, New York.

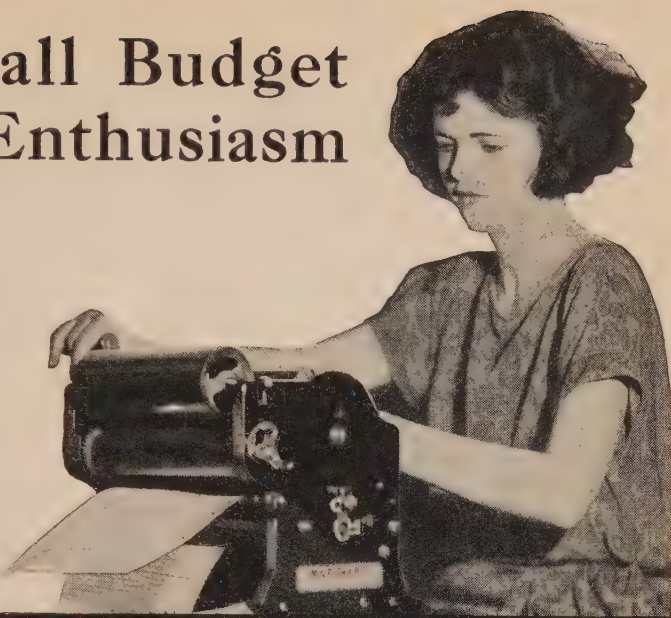
Ascension and Whitsuntide Sermons, by Representative Preachers. Edited by Frederick J. Norton. Doran. \$2.00. Five Ascension sermons and eight Whitsuntide sermons by leading British preachers, including Drs. James Black, Norman Maclean, George H. Morrison, Revs. James Reid, Hubert L. Simpson, Prof. J. A. Robertson, Dean Inge, and Bishop Barnes. These sermons are of high intellectual and spiritual quality.

Religion in the Heart, by William Chalmers Covert, D.D. 192 pp. Revell. \$1.50. These sixteen sermons were preached in the course of the author's long ministry in the First Presbyterian church, Chicago. They disclose a virile, fearless personality, a leader of men, and a prophet of the Gospel.

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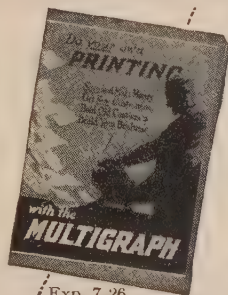
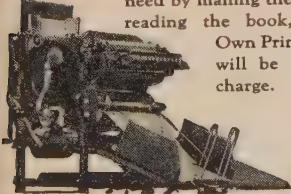
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of Christ to the present age. They minister to faith and courage, they put "first things first," and they inspire to service.

Refuge and Strength. Compiled and edited by Otto Mees, D.D., President of Capital University, Columbus, O. 206 pp. Lutheran Book Concern. \$1.00. Forty-three addresses to high school and college students, on life, habits, character building, service, God's gifts, prayer, church, and Christian characteristics. Good plain talks on the really big things of life.

Through Science to God, by Floy L. Darrow. 309 pp. Bobbs-Merrill. \$2.50. The author maintains that science confirms revelation in its teaching regarding God, the divinity of man, immortality and the spiritual origin and nature of the universe. He holds and describes the modern theories as to the origin and nature of the Bible, which he calls "the world's classic record of religious experience." He rejects the Bible miracles, including the Virgin Birth and the Resurrection of Jesus. He holds the visionary hypothesis of the Resurrection. Incidentally he gives large space to physical science, the rise of man and the meaning of evolution. The treatment is popular and the style clear and attractive. Undoubtedly the book will be widely read. Its science is better than its theology.

Christianity and Naturalism: Essays in Criticism, by Robert Shafer, Prof. of Literature, University of Cincinnati. 307 pp. Yale Press. \$4.00. A scholarly volume on the nineteenth century conflict between Christianity and naturalism, as seen in the lives and works of Coleridge, Newman, Huxley, Arnold, Butler, and Hardy. In an introductory chapter he describes religious thought in England in the seventeenth and eighteenth centuries. Naturalism is the philosophy of materialistic science; it is the negation of supernaturalism as we all know. Prof. Shafer exposes its intellectual and moral weaknesses. He says, "it can only be regarded as a maleficent when not a self-destructing falsehood." He agrees with Prof. Sorley that the theory of evolution (which both accept) is resultless in ethics. He quotes approvingly John Stuart Mills' dictum, "Conformity to nature has no connection whatever with right and wrong." "Naturalism becomes a baleful superstition whenever it presumes to erect itself as a positive interpretation of the universe," he concludes. He is rather pessimistic about modern Christianity, accusing it of neglecting the inner substance of its message, which, he adds, is imperishable.

Illustrative Anecdotes, by Rev. Henry M. Tyndall, S.T.D. 616 pp. Published by the author. \$2.50. Well indexed, both topically and textually. Over twelve hundred anecdotes, gathered by Dr. Tyndall during thirty years of his successful ministry. A useful compilation for ministers and S. S. teachers.

Psychological Foundations of Religious Education, by Walter A. Squires, B.D. 153 pp. The Westminster Press. \$1.25. The psychological questions which this book so ably discusses are of fundamental importance to all workers in the field of education. The author gives a searching analysis of behaviorism, showing both its strength and its serious weakness as applied to religious education. He shows clearly why we must reject the mechanistic, biological type of psychological training, because it destroys the validity of moral stimulus, and injuriously affects vital Christian teaching relating to God, Jesus Christ, and personal immortality. He upholds that sort of psychological training which rests upon purposive psychology, which definitely recognizes the moral and spiritual factors in personality, and helps to build up a genuine Christian faith. In his last chapter, the author outlines a pedagogically complete program

of religious education. This timely and able book puts the emphasis, where it belongs, upon the purposive type of psychological foundation for religious education.

Drama in Education. Theory and Technique, by Grace Sloan Overton, M.A. 289 pp. Century. \$2.50. While this book is intended primarily for a school text it will be found very useful for amateurs in directing and producing secular or religious plays. There is a fine discussion of the place and value of the drama in education, of the types and technique of dramatic production, of equipment, and where to find available materials.

Religious Dramas, Vol. 2. Selected by the Committee on Drama of the Federal Council of the Churches of Christ in America. 315 pp. Century. \$3.00. These ten religious plays, of which one is a missionary drama, have been carefully selected by a competent committee. Be sure to examine this book if you are planning to present a religious play.

A List of Music for Plays and Pageants, by Roland Holt. 93 pp. Appleton. \$1.00. The author was formerly Director of the New York Drama League and The Oratorio Society of New York. An exceedingly useful book for all persons who are responsible for selecting music to accompany plays and pageants. The list covers pageants and plays in general, National music, Christmas music, Music for children, and for American pageants and plays. In addition, it gives practical directions regarding the organization of orchestras and bands, large and small.

Peace Lessons for Schools, by Anna Fitzgerald Van Loan. Three vols. Each, \$1.00. **Primary,** 61 pp. **Junior,** 75 pp. **Intermediate,** 72 pp. Revell. These lessons are intended for use in both secular and religious schools. The lessons are graded, to suit the needs of the ages for which they are respectively intended. The memory verses are taken from the Scriptures. The material of the lessons is taken from Scripture and from history. They include references to the recent Great War. Expression Work and Work for the foundation of peace are suggested. This course is pedagogically sound, and the lessons are interesting. It is a move in the right direction.

If I am happy in spite of my deprivations, if my happiness is so deep that it is a faith, so thoughtful that it becomes a philosophy of life, my testimony to the creed of optimism is worth hearing. My optimism does not rest on the absence of evil. I can say with conviction that the struggle which evil necessitates is one of the greatest blessings. It teaches us that although the world is full of suffering, it is full also of the overcoming of it. My optimism rests on a glad belief in the preponderance of good and a willing effort always to co-operate with the good, that it may prevail. I try to increase the power God has given me to see the best in everything and everyone, and make the best of a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—*Helen Keller.*

Bad will be the day for every man when he becomes absolutely contented with the life he is living, with the thoughts that he is thinking with the deeds that he is doing, when there is no forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still, in spite of all, the child of God.—*Phillips Brooks.*

Just Published for June

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MID-WEEK SERVICES FOR JULY

General Suggestions

These four might very well be called "hot weather meetings." It is that season when church workers begin to wonder if it would not be "just as well to give 'em up for the hot weather." But the only difference between hot weather meetings and other meetings is that the former require a little special effort to overcome the lethargy that falls upon even the most faithful of the prayer meeting folks. It is easy enough to enumerate good reasons for omitting the prayer and testimony services, such as "many people away on vacations," "daylight saving makes it hard to get them inside," "it is insufferably hot indoors," "automobiles." But for one who has reached the conviction that religion is good summer and winter, and religious privileges are just as precious in hot weather as cold, it is just as easy to find good reasons for making specially interesting and attractive the July mid-week services.

A little more careful preparation and skillful advertising will enable the leader to have some of the pleasantest meetings of the year during this month. On the principle of putting in one's efforts where effort is most required, some of the ingenuity and printer's ink spent on Easter and Christmas and Children's Day Services, might better be employed in preparing and carrying through these "means of grace." For, to these special festivals of the church, plenty of worshippers will go because of the very spirit in the air on these occasions.

It is very likely that attendance and interest will be maintained more successfully by feeding satisfactorily the minds and spirits of those who attend the July meetings than by serving, even most daintily, cold lemonade or ice cream cones. One clear worthwhile thought; one or two pertinent prayers; a simple special musical number; and a few honestly cordial handclaps; these things will do more to build and keep built a flourish in mid-week service than any of the more sensational methods.

This month, especially if the pastor be on vacation, gives opportunity to use lay talent. Local preachers, class leaders, Sunday School teachers, high school or college young people now on vacation, may be used. Though some of them may protest hotly they will be glad afterward that they did their "bit," and some unsuspected latent talent within the parish may be discovered. At any rate, the pastors ought never to forget D. L. Moody's remark, "I would rather set ten people to work than to do the work of ten people."

* * *

First Meeting

"After the Firecrackers Have Exploded"

I. The Thought to be Carried Away: Patriotism

is not a matter of demonstration upon set dates, but of constant dedication of one's best thought and effort to the nation's welfare.

A store keeper who profited largely by the sale of fireworks was deriding the "safe and sane" Fourth of July celebrations of late, and announced in disgust to a friend that soon the whole observance of Independence Day would consist in a quiet flag salute. Though his remark was doubtless meant to be caustic and clever, there is, as a matter of fact, considerable more intelligent patriotism in the child's standing at attention with uncovered head before his country's flag than there is in the noisy demonstration and the painful accidents with which a good many of American youth have been accustomed to celebrate the Fourth. Certainly a little more thought and a little less destructive noise would not detract from real appreciation of America's history.

II. Before the Meeting.

Some of the young people of the parish may be asked to read the following references and then tell in their own words or in brief excerpts from the Biblical material whether the prophets of the Hebrew nation were patriotic always in the sense of sharing an enthusiasm for the nation as it was then being ordered; that is, whether their patriotism was of the popular, flag waving, swash-buckling sort. Jer. 37:1—38:13; Isa. 42:14-22; 32:9-15; 30:1-5; 31:1-3.

III. During the Meeting.

1. A brief talk might be given by the leader on the patriotism of Jesus, revealed in Luke 14:31-35, as being full of the deepest and finest sentiment but also clear sighted and frankly denunciatory in regard to national faults.

2. Report of the young people on the patriotism of the prophets.

3. Short informal talks by persons present in answer to questions which might be called "testimony starters" which have either been placed on the blackboard or read slowly by the person in charge: What is the matter with Decatur's pompous sentence, "My country, may she ever be right, but my country, right or wrong?" What would thoroughgoing Christian patriotism compel us to think about military preparedness, army drills required in colleges, summer military training camps, League of Nations? Should conscientious objectors be jailed?

4. Prayers for a lasting, intelligent, spiritualized patriotism that lasts all the year around instead of spending itself in fireworks and grand speeches three or four times a year.

5. Two of the most appropriate songs conceivable for such a meeting are Kipling's "Recessional" and Katherine Lee Bates' "America the Beautiful." The former may have to be used as a solo, the tune being difficult for congregational singing.



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6. Appropriate quotations. Lincoln's call to "A Day of National Prayer and Humiliation" in 1863: "It is the duty of Nations as well as men to own their dependence upon the over-ruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the holy Scriptures, and proven by all history, that those Nations only are blessed whose God is the Lord We have grown in numbers, wealth and power as no other nation ever has grown; but we have forgotten God." Calvin Coolidge's words, October, 1925, before the Congregational Council in Washington: "The utmost ingenuity on the part of police powers will be substantially all wasted in an effort to enforce the law if there does not exist a strong and vigorous determination on the part of the people to observe the law. Such a determination cannot be produced by the government. My own opinion is that it is furnished by religion An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion I can conceive of no adequate remedy for the evils which beset society except through the influence of religion."

* * *

Second Meeting

"Exploring the Top of the World"

I. The "big idea;" to incite believers to venture bravely in new and untried regions of thought and of religious experience; to catch from the daring of the polar explorers a contagion of adventurous faith and life.

II. Laymen's co-operation.

Three persons may be used to look up and relate the exploits of the three men who have visited the North Pole; one telling about Peary and his trip eleven years ago; one to tell of Byrd's exploit the second week in May, 1926, and one about the Amundsen-Ellsworth-Nobile Norge's circling the pole and cutting in two the unexplored polar area, on the 12th of May, 1926. Any dailies for the first two weeks in May will provide ample material.

III. Development of the meeting.

a. The leader talks on the restless and insatiable spirit of man in his age-long quest to explore anything in heaven above and earth beneath and in the waters under the earth, till now nothing is left unscaled save the top of Mount Everest in the Himalayas.

b. Scripture reading showing that such an outreach of the human spirit is the essence of faith, proceeding from the known to the unknown in perfect confidence, i. e., "the assurance of things hoped for, the conviction of things not seen." Hebrews 11.

Some modern definitions of faith partake of this same spirit, such as Robertson's: "It is that strong buoyant confidence in God and his love which gives energy and spirit to do right without doubt or despondency." Or a recent scientific writer's: "The spirit of trusting adventure, often with little to justify it, that has been the mainspring of

all progress mental and material." Or Ruskin's "Real faith is veracity of insight." Or Fosdick's "Vision plus daring." Or Hartley Coleridge's

"Think not the faith by which the just shall live
Is a dead creed, a map correct of heaven;
Far less a feeling fond and fugitive,
A thoughtless gift withdrawn as soon as given
It is an affirmation and an act
That bids eternal truth be present fact."

c. Questions for those who are not "self starters" when the meeting is "thrown open" for testimony.
"Is 'Hold the fort' a good sentiment for Christians and churches? Suggest a better."

"Should one read or listen to sentiments with which he is not in accord? Or should Protestants also have an 'index expurgatorius'?"

"What would 'launch out into the deep' definitely mean to me and my church?"

d. A few songs of adventure and courage.

"O for a faith that will not shrink," "The soul of God goes forth to war," "Lead on, O King eternal," "Awake my soul, stretch every nerve," "Fear not, I am with thee," (second verse of "Hallelujah")

* * *

Third Meeting

"Dreaming"

I. Object: To show that vision is important in successful Christian living, and to suggest means by which God's revelations may be given to us.

II. Preparation.

Any one in the community who has been interested in Freud and psychoanalysis or a good student of modern psychology, might explain the emphasis on dreams, especially in Freud and the dictum that "craving" reveals what we are and determines what we will be.

III. The meeting itself.

a. Let the persons present refer to all of the dreams and visions mentioned in the Bible that they can think of.

b. Reading the accounts, by different persons, of some of the more important dreams: Gen. 28:14-22 (Jacob's); Isa. 6:1-8; Ezek. 37:1-10; Acts 10:9-20 (Peter's); Luke 9:28-36; Rev. 1:10-20 (John's).

c. Pastor's talk on the revised reading of Proverbs 29:18, "Where there is no revelation, the people cast off restraint."

1. Dreamers are not to be laughed at, judging by the above list of Hebrew worthies—and Joab of Arc—and Woodrow Wilson, often called by his enemies a "visionary."

2. Dreams never come to those who are not fit to receive them. Jacob may have been crafty, but he was in the deepest sense spiritually minded and qualified.

3. Dreams may be induced by careful guarding of the thoughts and imaginations. (The importance in this connection placed by Freud and Coue upon subconscious imagination as being more potent than will.) "Let the words of my mouth and the meditations"

d. A question to promote testimony or discussion: What must follow our "heavenly vision?"

e. Quiet prayer for the personal qualification to receive the best revelations that God has and the energy to translate such into achievement.

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The Church's One Foundation

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S. S. Wesley, 1864.



1. The Church's one foun - da - tion Is Je - sus Christ her Lord;
 2. E - lect from ev - 'ry na - tion, Yet one o'er all the earth,
 3. Tho' with a scorn - ful won - der, Men see her sore op - pressed,
 4. 'Mid toil and trib - u - la - tion, And tu - mult of her war,
 5. Yet she on earth hath un - ion With God the Three in One.



She is His new cre - a - tion By wa - ter and the word;
 Her char - ter of sal - va - tion One Lord, one faith, one birth;
 By schisms rent a - sun - der, By her - e - sies dis - tressed;
 She waits the con - sum - ma - tion Of peace for - ev - er - more;
 And mys - tic sweet com - mun - ion With those whose rest is won;



From heav'n He came and sought her To be His ho - ly bride;
 One ho - ly name she bless - es, Par - takes one ho - ly food,
 Yet saints their watch are keep - ing, Their cry goes up, "How long?"
 Till with the vi - sion glo - rious Her long - ing eyes are blest,
 O hap - py ones and ho - ly! Lord, give us grace, that we,



With His own blood He bought her, And for her life He died.
 And to one hope she press - es, With ev - 'ry grace en - dued.
 And soon the night of weep - ing Shall be the morn of song.
 And the great church vic - to - rious Shall be the church at rest.
 Like them, the meek and low - ly, On high may dwell with Thee. A - MEN.



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The above hymn "The Church's One Foundation" is taken from "SERVICE HYMNAL" the outstanding all-purpose hymn book of today. 745 numbers, \$1.00 per copy. Write for sample copy for examination. Address the publishers:

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f. Songs:

"Open my eyes that I may see
Visions of truth thou hast for me."

"Holy Ghost with light divine," "Hushed was the evening hymn," "Holy, holy, holy." A solo upon the theme is, "I ask no dream, no prophet ecstasy" (second verse of George Croly's "Spirit of God").

* * *

Fourth Meeting

"Blessed Assurance"

I. The truth to be treasured: That a personal experience of God through Jesus Christ is possible and necessary, and that each believer ought to desire keenly such experimental knowledge.

II. Preparation, and participation by laymen.

a. Some older and respected Christians might be induced to tell how they "know" they are Christians and whether they know Christ better than when they began to be Christians, and whether they think all Christians, young and old, know Him in the same way.

b. Someone might be asked to find pertinent passages in George Fox's Journal, and John Wesley's, particularly the entry in Wesley's Journal under May 24, 1738, when he had his heart-warming experience in Aldersgate Street, London.

III. Progress of meeting.

a. Singing some of the older hymns to create an atmosphere. "Blessed assurance, Jesus is mine;" "I know that my Redeemer lives;" "How tedious and tasteless the hours when Jesus no longer I see;" "Lord, speak to me;" "He walks with me and he talks with me."

b. Some of the "I know's" of the Bible: Rom. 8:14-16; Job 19:25; Psa. 119:75; Psa. 135:5; Matt. 10:38; John 5:20; 2 Tim. 1:12; 1 John 3:14.

c. Pastor's address on the "desirability of personal conviction."

1. Necessary in business life—"The man who knows," is the one consulted and desired for the positions of responsibility and direction; in scientific circles it is the expert authority and not the "guesser" who is listened to with respect and quoted widely.

2. In religion, to speak with authority is necessary. Not all alike, but all out of their own experimental knowledge. The world is saying to believers, as a judge to witness, "What do you know—not hear or imagine—about Christ?" He said, "I send you forth as witnesses."

3. Old or young, mature or immature, each may be eligible for "blessed assurance."

A PRAYER MEETING APPEAL

This letter is sent to a section of the church at a time and each member of the section is put on the Booster Committee for that week. It is also followed up by a personal visit from the pastor: To the Members of the First Baptist Church, Fullerton, California.

Dear Brethren: Will you kindly receive this letter as one that is prompted in its sending by the spirit of Jesus, and take it as a missive from him; for it is his wish that his followers should be concerned about the subject matter of this letter. It

deals with the matter of prayer. I have a great conviction in my heart, that all our members need the Mid-Week Prayer Meeting, and that this meeting needs all our members. Shall we not take up this matter of building up a powerful well-attended *prayer meeting* on Wednesday night and do it to the glory of God?

One of the greatest men now in the ministry said in my presence, "The Prayer Meeting was a necessity to me in the first days of my faith, for it was a long time between the two Sundays, to wait for the helpful contacts with Christian people in order to help me against the temptations of the sinful conditions which I had so recently left behind me." That's the reason why we should all believe in the building up of a strong helpful *prayer meeting*, namely to help those who are just coming into the church. You can help build it up by your continued presence in it and by such participation in it as you may be led to give. Pray for the meeting before you come into it and pray that you may be used of God to help some one in it and I am sure that God will answer your prayer.

May I ask you to do another thing? Many have testified to the wonderful uplift which has come to them through these meetings. If they have helped them, they will be of help to others. You will be conferring a real and lasting benefit on others if through any persuasion of yours, you can induce them to attend. If a blessing does come to them through the Prayer Meeting, they will be grateful to you for a long time to come.

The final reason for my appeal to you all is this—The Church receives its power through its contacts with God in prayer. The more of us there are who plead with God in prayer, the more will he bestow spiritual power upon our church and through our church. I am therefore appealing to you to give to your Church and to the Christ you have taken as Master, to give at least three out of the Wednesdays of the month for the next four months.

Yours, in the Master's service,
S. Fraser Langford, Pastor.

A HAPPY HEART

Our gold will buy us many things—
Antiques, old lace and marriage rings;
'Twill build us houses by the road
And take from us a heavy load;
But when I searched in every mart
I could not find a happy heart:
The price of these is love, not gold.
Great love for others, I was told.

—H. G. Perry, in the Churchman.

What the future has in store for you depends in large measure on what you now place in store for the future.—*Fergus Falls (Minn.) Journal*.

"Each act of ours goes out into the world like an electric wire; you may never know who stands at the other end of the line, but some one is influenced thereby."



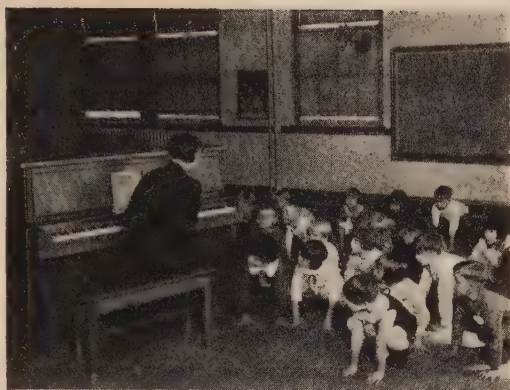
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Religious Review of Reviews

PERSONAL

Bishop E. J. Bidwell, Anglican bishop of Ontario, Canada, has submitted his resignation, which has been accepted. The resignation went into effect May 1. It has been caused by the conversion of Mrs. Bidwell to the Roman Catholic church.

* * *

The supreme court of the United States recently admitted Dr. Mark A. Matthews, pastor of the First Presbyterian church, Seattle, Wash., to practice before it. Mr. Matthews was first admitted to the bar while a pastor in Jacksonville, Tenn. It is not known whether there are any other members of the active ministry in this country authorized to plead before the supreme court.

—*Christian Century*.

* * *

The Meik copy of the Gutenberg Bible, recently bought by Dr. A. S. W. Rosenbach for \$106,000, has again changed hands. Mrs. Edward S. Harkness purchased it for \$120,000.

She has presented it to Yale University in memory of her mother-in-law, Mrs. S. V. Harkness, who was a generous donor to Yale, having given the Memorial Quadrangle and \$3,000,000 for general endowment. The Bible is not to be placed safely away unseen, but is to be the subject of lectures to faculty and students, by Prof. Chauncey Brewster Tinker and the librarian, Andrew Keogh, and the hearers will have an opportunity of inspecting the volumes, two in number. Plans are being made to exhibit it to the general public later.

—*Pittsburgh Christian Advocate*.

* * *

Rev. Henry Sloane Coffin, D.D., for the past twenty years minister of the Madison Avenue Presbyterian Church, New York City, has accepted the presidency of Union Theological Seminary, in which he has taught for the past twenty-two years.

* * *

Dr. Rufus M. Jones, of Haverford College, has been invited by Christian organizations in China to give a series of lectures in commemoration of the fortieth anniversary of the establishment of Y.M.C.A. work in that country.

* * *

Bishop Gennadios, metropolitan of Saloniki, recently headed a commission from Greece to the United States to present the thanks of the Greek Government and Church for aid, and to interest Greeks in America in the support of the Y.M.C.A.—*Miss. Rev. of World*.

NEWS

The University Park Methodist church of Denver, Colo., is soon to build. In preparation, a class in the history of Christian architecture has been organized. Ten weekly meetings under the direction of Ella R. Metsker Milligan, in-

structor in history and architecture in the University of Denver, were held. It is said that a new conception of church architecture has come to dominate the congregation as a result. In Kalamazoo, Mich., plans of the Congregational church to rebuild after a recent disastrous fire led the minister to preach on "Great Churches of Christendom." An attempt was made to interpret the architecture of Milan, Amiens, Rheims, Venice, Canterbury and the temple of Jerusalem, as architectural expressions of different phases of religious truth.

* * *

Bishop Fred B. Fisher, of India, recently addressed a large audience in the Metropolitan Methodist Church, Detroit. This is a new church just finished, which cost approximately \$1,500,000. The members of this great new church pledged themselves to give to World Service the equivalent of the cost of the new plant in the same length of time as has been required to plan and build it. "World Service" is the modern Methodist term for missionary effort.

* * *

Ten of the thirteen bishops of the Chung Hua Sheng Kung Hui (Holy Catholic Church in China) recently met at St. John's University, Shanghai, to elect a chairman of the House of Bishops in place of the Rt. Rev. Frederick R. Graves, D.D., who had resigned that position. Though a majority of the house are Englishmen, an American bishop was chosen—the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow. This is both a tribute to his very great personal charm and probably also, a general approval of his policy of co-operation with other Christian forces in China through the National Christian Council.

PROHIBITION

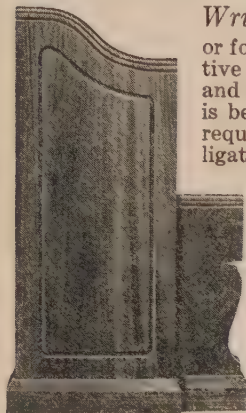
England's Drink Bill

According to the annual statistics compiled by the United Kingdom Alliance, the nation's drink bill for 1925 was a little less than in 1924, though the consumption of absolute alcohol was about the same. The total was £315,000,000, giving an average of £7 4s. per head of the population, one shilling per head less than in 1924. The following comparisons may be useful:—Drink bill, 1925, £315,000,000; annual charge for public education, £86,600,000; for unemployment, £50,000,000; for Poor Law relief, £46,000,000; for National Health Insurance, £34,000,000; and for Old Age Pensions (non-contributory), £27,000,000. About £134,000,000 of the money spent on alcohol is returned in taxation; but against this gain must be set the incalculable losses in time, wealth and efficiency caused by drunkenness. An underworld of sorrow and poverty is always associated with the garish public-house. On the surface is gaiety and good fellowship; below it is a dreary world of disease and vice and crime.—*Sunday School Chronicle, London*.

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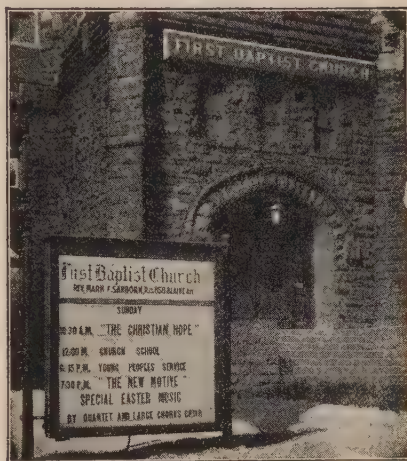
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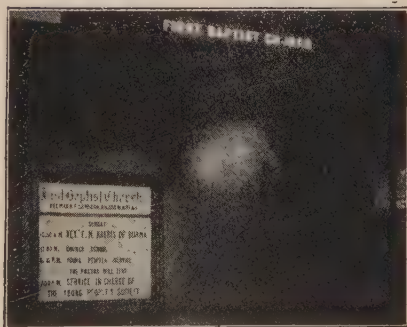
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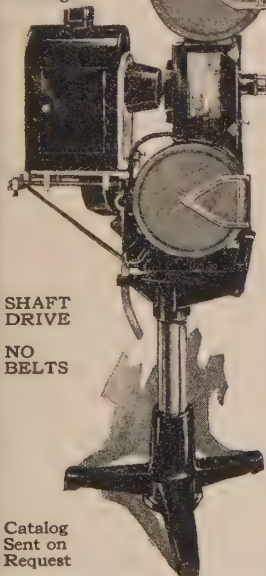
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A Roman Catholic Priest's View of Prohibition

A little booklet is published by Rev. James E. Cassoday, pastor of St. Patrick's Roman Catholic Church, Fall River, Massachusetts, under the title, "Prohibition a Great Success." Because of the attacks which are being made upon the dry laws, he declares:

"Is prohibition a success or failure? Unhesitatingly I answer: It is a great success! Not a complete success if the measure of that success be absolute extermination of the liquor evil, for if the measure of success be absolute enforcement then no law is a success and all laws are failures. Shall we then revoke them?

"That the extinction of the saloon by prohibition, in the circles in which I move, with the people with whom I daily deal, for soul and body, has been a blessing and a benediction, no lover of truth, no lover of humanity, no lover of souls would knowingly attempt to deny, decry or diminish. And what is more to the point, the measure of prohibition's success is the measure of its enforcement and the measure of its failure is the measure of its non-enforcement—and that ought to mean much to some people.

"Wherever the law of prohibition has been enforced, there have come better homes and better hearts, sober fathers and husbands, happy mothers and wives, better fed, better clothed, better trained children. Misery, wretchedness, and wrangling have given way to peace, contentment, and self-respect. Want, hunger, and nakedness have been replaced by plenty, food, and clothing, and virtue now sits where once vice reigned."

But great as are these material benefits which have come from prohibition, greater still is the spiritual and patriotic good which has resulted. The destruction of the legal status of the saloon and of the liquor business, is unquestionably the first and greatest good of the Eighteenth Amendment. It practically destroyed the old-time arrogant and corrupt political power of the liquor business. One hears much nowadays of prohibition having put the liquor question into politics; but that is so preposterous as to be actually funny. The liquor question and the liquor business were in politics a hundred times more before prohibition than they are today. The Rev. Mr. Cassoday well says: "The saloon machine that had such a stranglehold on the conduct of political affairs in every State, city, town, and hamlet, has been smashed and thrown into the junk heap." And the smashing of this machine, the destruction of the organized liquor traffic which made it so tremendously more powerful in politics than it can possibly be today, was a service towards purifying and strengthening the civic life of this nation which no real patriot can honestly decry. This is a fact which should ever be kept prominent in every discussion of prohibition. The wets should never be permitted to evade the highly significant truth that the organized liquor traffic, in the old-time perilous sense of that word, is dead.

And prohibition should be retained for that notable good alone if it gave us no other.—*Herald of Gospel Liberty*.

GENERAL

Pioneers of the West

Before the days of the Pioneers the American was not the weighty, determined, hard-shelled optimist that he is today. The early Puritans, to borrow a delicious phrase from the ample basket of Mr. Chesterton, "potttered about and prayed" like their Anglo-Saxon progenitors. They did not feel, like the Pioneers, that the world was a huge banner, "unfurled to music suddenly." The American was not dynamic till the great Westward crusade, although, of course, it was largely men of the Puritan stock of New England who did in fact make the first West.

Here let me warn anyone who needs the warning that it is the vulgarest of vulgar errors to think that nations grow strong and rich and prosperous because of their material endowments—their fine climate, their rich and virgin soil, their mines, their forests, and their fecund rivers. These are but rich frames. It is, as I have said before but can not say too often, only the energy, morale, and indwelling spirit of enterprise that give a people the prerogative of greatness. It was the optimist spirit of the Pioneers that crowned America as Regina Terrarum—the Queen of the terrestrial globe.

But America must not rest content with such a crown and such a title. The arts which gave her greatness must be practiced and developed in order to maintain the conquest they achieved. More, she must learn to apply that spirit to the non-material world, to the world of ideas as well as to the world of things. Her new Pioneers must cross the spiritual plains as their forefathers crossed the never-ending oceans of grass.

That need be no fancy. America, if she will use them, has all the faculties required for such an exploration. Her investigators in the realms of scientific metaphysics are already showing themselves vigorous, bold, and discerning. Let them press on.—*J. St. Loe Strachey, editor of London Spectator*.

* * *

A Whole Town Reads

Rev. W. E. Marvin, of Bad Axe, Mich., read Dr. E. Stanley Jones' "The Christ of the Indian Road." Then he read it over again.

Aroused and inspired by the little volume, he took it to the next meeting of the local Ministers Association, called attention to its theme and spirit, and gave it to the members for reading. The Presbyterian minister read it through twice; then it was read by the Protestant Episcopal rector, the Baptist minister, and the Free Methodist minister—each finding inspiration and help from its pages.

Under the leadership of these five pastors mission study classes, with "The Christ of the Indian Road" as the text, were organized in four of the five Protestant churches in Bad Axe. In the Methodist Episcopal Church a class of fifty studied the book under the leadership of Mr. Marvin for a period of ten weeks. Several scores of members of the other Protestant churches studied it similarly.

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Then the minister decided that the volume was too valuable to confine to the active church membership. It was proposed that the book be sold for study to the business and professional men of the community. Mr. Marvin and the Baptist pastor, each with a bundle of books under his arm, visited almost every business and professional man in the community until their stock became exhausted. One hundred twenty books were sold, and it is believed that every one of them was read.

"My judgment is that the general reading of this volume will materially modify for good the thinking and conduct of any community," says Mr. Marvin. "I can think of nothing that I believe will give greater impetus to the coming of the kingdom of God than the circulation of this book."—*Zion's Herald*.

* * *

By-Products

What gave us such great leaders as Mahatma Gandhi and Rabindranath Tagore? It was the preaching of the gospel of Jesus Christ and the establishment of Christian educational institutions in India that gave these two moral and intellectual giants their training and their opportunity for leadership in the world. They are both the products of the idealism and the Christian educational system brought to India by the missionaries and the cross of Christ.

The task is not finished, it is only begun, and these giant souls that now challenge the idealism of mankind are its first fruits.—*Bishop Fred Fisher*.

There are those in America who reject Christianity, perhaps even sneer at it, who nevertheless owe their health, prosperity, education and moral integrity to Christian ancestors or Christian environment.

* * *

Has the Tide Turned?

Are the Churches quietly coming into their own again? There are more crowded churches in Melbourne today than at any time within the last 25 years. I think it would be surprising to know just how many people do attend church. A man put it to me this way the other day—That there are more worshippers in Christian Churches on any one Sunday, than there are attendants at all the theatres, picture shows, and dance halls combined on any one day of the week. It looks incredible at first sight, but just think it over. Can it be contradicted?

I make a point of asking every suburban minister about his congregation, and I have been astonished lately at the new optimism that is gaining way. It looks as though the lean days of public worship are over. Whether there is to be a mass-recovery of faith, is quite another thing, but the Churches are showing a new aggressiveness. Ministers and people are in better heart than they have been for years. Congregations are growing, and there is a keener interest in spiritual things.—*Melbourne Herald, Australia*.

* * *

"Seven Deadly Values"

Prof. Charles E. Shaw, of New York University, has been exercising his wit upon some tendencies of our modern life. His seven "deadly values"

are: speed, radio, health, love, entertainment complexes, money.

We quote from *The Christian Advocate* a few of his keen sentences:

Speed—Steam, electricity and gasoline have had as much effect upon man as upon nature. They whip us into a condition wherein we think only of covering the greatest amount of space in the shortest time. It is not where we are going or why, but how fast can we get there. Columbus crossed the sea for the purpose of getting to another continent, not for the sake of setting the transatlantic speed record. Our pioneers trudged across the plain and mountain for the sake of gold or grain, but we make such journeys with the aim of killing space by means of time.

Radio—The ideal of distant communication in the twinkling of an eye appeals to us as worth while, even when the distant place or person may be of no importance. We reverse radio and have set up its million altars for no other reason than that we can listen in on the most commonplace entertainment at the great distance.

Health—At the present rate of living, it is only natural that we should think of health. We are warned to diet and get vitamins. We are questioned about our breakfast. We keep reading about "that boggy of ours" and are warned that four out of every five are in for serious dental difficulties. Our octogenarians and centenarians knew nothing about diet or dentistry; they just lived.

Complexes—The popularity of psychological explanation of all human conduct perhaps makes it the most modern of our values. No home is complete without a complex of some sort. Time was when psychology was confined to the classroom and laboratory, but now it is running foot-loose in the street. We have applied it to business, advertising and getting a job. We are being badly "psyched," and the end is not in sight.

Money—Last in our inquiry into the supposedly worthwhile things is our old friend money. Ever since the industrial revolution of, say, a century ago, we have been valuing money for money's sake. We have thought gold as it was never thought before and shall continue to do so for another hundred years. Yet money is now less a value and more a social instinct which we must exercise. It is as necessary as air or water. The signs of the time are dollar signs, and our great god is Mammon, as our great man is Dives.

* * *

Parents

In a recent religious magazine we noticed a paragraph quoted from a modern book on the Bible. The author writes upon "mothers of great men," and several famous mothers of famous sons are cited from history. The first great man whose parentage is referred to is Moses. Of him the author says:

"The father of Moses, the great Hebrew leader and law-giver, is not mentioned even by name—apparently he did not amount to enough to get into the record. But the mother of Moses is fully described as a woman of high purpose and splendid moral courage."

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July 26—Exp.

Neither the famous preacher who wrote the book, nor the editor, nor proof-reader of the magazine, seems to have read with Ex. 2:1 also Ex. 6:20. In the first verse we read of a "man of the house of Levi" and "a daughter of Levi."

But in the second verse we see Amram and Jochebed, the parents of Aaron and Moses! Both parents are treated alike; first unnamed; then both named. * * *

Persuaded

Rev. W. R. Thompson, pastor of the United Presbyterian Church, Universal, Pa., has written a "continuation" song for P. P. Bliss' famous and pathetic hymn, "Almost Persuaded." We give both songs:

ALMOST PERSUADED

Almost persuaded, now to believe,
Almost persuaded, Christ to receive;
Seems now some soul to say,
Go Spirit, go thy way,
Some more convenient day,
On Thee I'll call.

Almost persuaded, come, come today,
Almost persuaded, turn not away;
Jesus invites you here;
Angels are ling'ring near;
Pray'rs rise from hearts so dear;
O, wanderer, come.

Almost persuaded, harvest is past,
Almost persuaded, doom comes at last;
Almost will not avail, Almost is but to fail;
Sad, sad that bitter wail,
Almost, but lost. —P. P. Bliss.

FULLY PERSUADED

Fully persuaded, now to believe,
Fully persuaded, Christ to receive,
I hear God's Spirit say,
"Now," is the Saviour's way,
"Some more convenient day,"
May never come.

Fully persuaded, I'll come to day,
Fully persuaded, Christ is the way;
His tender words me cheer;
While angels hover near;
Pray'rs rise from hearts sincere;
In faith I come.

Fully persuaded, sin's pow'r is past,
Fully persuaded, peace comes at last;
His truth and love avail;
His grace can never fail;
Joy, joy, it will entail;
Christ saves the lost.—W. R. Thompson.

Church Music

Under the direction of Prof. H. Augustine Smith, there will be a National Convention on Better Church Music, July 22-25, at Chautauqua, N. Y.

Subjects to be discussed are: The \$16,000,000 spent in America on Church Choirs, Organs, etc.; Congregational Singing; Hymn Memory Contests; Adult and Junior Choirs; Organs and Anthems, etc.

Also under Prof. Smith's direction, there will be a Council on the Fine Arts in Religion at Lake Geneva, Wis., August 6-8.

quillity . . . promote the general welfare" its citizenship.

But in some cases our law makers, law interpreters and law executors—our public servants—seem to forget the purpose for which they were chosen to office. Do we find that sincerity and conscientiousness in the discharge of official duty contemplated in our Constitution? How often is the public office used for the furtherance of private ends? How often do pre-election promises fail of post-election fulfillment? How often does some sinister motive lie back of legislation? How often does the "joker" lurk in the otherwise good statute desired by honest people? How often do our legislators frame, our judges interpret, and our officers execute, law in such a way as to please the vicious element of society rather than to "promote the general welfare?" How difficult is it to obtain from the majority of our public servants a clean-cut public statement on moral issues! Why do some of our public servants try to gain favor with the liquor interests? Why are some of our greatest statesmen so reticent relative to the monumental wickedness and economic waste of the liquor business? Why does not our government wield its power for the suppression of the gross immoralities of the rapidly growing Mormonism? What are most of our politicians seeking today? The welfare of the people or office? How many of our politicians, and even statesmen, with Henry Clay, "would rather be right than president?"

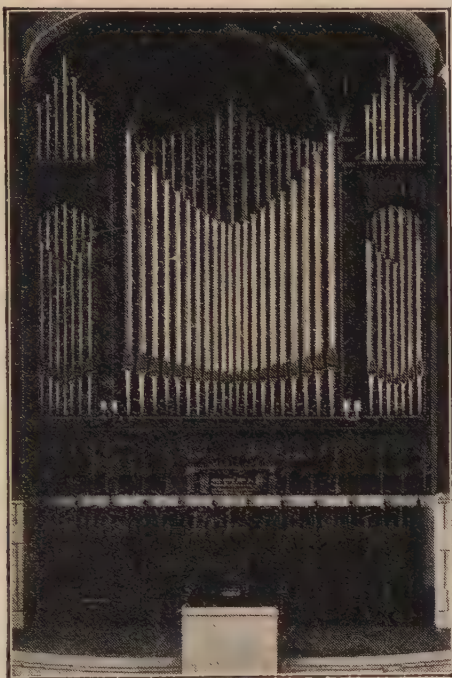
Israel chose Saul and failed. God, through Samuel, chose David and the kingdom prospered. Today the same is true in nation, State and city. "Except the Lord build the house, they labor in vain that build it."

3. Our third ideal is national altruism. This is something of which the preamble of our Constitution does not speak. There is deep-rooted in our national life today, a spirit of forbearance toward others and desire for the good of others, which speaks eloquently of intimate acquaintance with Jesus Christ.

Our citizenship has ever been quick to hear and to heed the cry of distress in famine-stricken lands. A few years ago our nation heard the cry of oppression which came from the defenseless Cubans in the islands to the south of us. At once an army was sent forth to battle for humanity. By the fortunes of war we were put into possession of the Philippines. While, probably, we might have held them by right of conquest, yet we chose to pay Spain \$20,000,000 for them.

The United States takes the lead today in the great propaganda of world-wide peace. She has been sowing the seeds of peace. It is too early yet for the harvest; but that there will be an abundant harvest no thoughtful Christian doubts. A few years more and the great Christian nation will settle all differences of opinion and question of national honor by the Christian method of

(Continued on page 1272)



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For a number of years this church has been struggling to keep her doors open for the mid-week prayer service. The average attendance was about a dozen, the same faithful few to sing, to listen, to pray, and to testify. Our young people seldom, if ever, crossed the threshold of a prayer meeting at all. We were simply marking time and accomplishing comparatively little.

In September a meeting of the Prudential Committee was called for special business. At that meeting the pastor proposed a new plan for three months; then, if it worked, they might continue it; if not, they would abandon the idea. A little later a special meeting of the Church was held and the plan ratified. Many good old folks declared that we were throwing down the only embankment that has kept the sea of worldly amusements out of the Church. Some said that before three months the idea of a prayer meeting would be forgotten and our spiritual life crippled. In fact, some didn't come to the new form of meeting for several weeks.

What has been the result? We have converted every dissenter and convinced the church in general and the committee in particular that our plan was sound and it solved a great problem that weighed heavily upon the hearts of Christian leaders in Lexington.

Our first meeting was held September 16th with an attendance of 45, each succeeding meeting growing larger. I am writing this article February 9th and at our last meeting we had 105, making an average attendance of 98 1-5 for the past twenty-one weeks. Our program committee is already making plans for the coming year. About 40 per cent of the attendance is young people.

The program is this: Supper is served every Wednesday evening at 6:30, a charge of 25 cents being made. A different committee is in charge each month. One lady, however, has charge of the supper program and appoints her committee chairman each month. Wednesday with us has become a Church day. The Junior Endeavor meets at four o'clock, the Willing Workers at five, supper at six-thirty, song service at seven-fifteen, and Mid-Week Service at seven-thirty.

The first Wednesday in the month is known as Educational Night. This service is in charge of the Sunday School or one of the young people's societies. They work up their program in co-operation with the pastor. Various programs have been presented since September.

The second Wednesday in the month is known as Missionary Night. We arranged with the state Board to supply us with one speaker a month. This is made strictly a missionary night.

Since adopting this plan our missionary budget has increased substantially.

The third Wednesday is our social night. Our objective here is to make it a friendly night, a time when young people get acquainted with each other, which is possibly the greatest need of all our churches.

The fourth Wednesday is our monthly Covenant Meeting. This meeting is very similar to the old-fashioned testimony meeting and has far surpassed all our hopeful expectations. Our last Covenant Meeting was the largest since the launching of this plan. In fact, the largest in the history of the church. The young people who were previously prejudiced against the old stereotyped prayer meeting are today among our most loyal and enthusiastic supporters.

Just before Christmas we had cards distributed to ascertain the feeling of our people toward the new plan and the church membership without exception voted in strongest terms their approval of the present plan and pledged their support for the coming year.

If in your church you need a spiritual awakening to a sense of responsibility, try this plan for it is a Utopia for the mid-week service.

Which Kind Are You?

Three kinds of Christians:

1. Rowboat Christians—have to be pushed wherever they go.
2. Sailboat Christians—always go with the wind.
3. Steamboat Christians—make up their minds where they ought to go, and go there, regardless of wind and weather.—*Marion Lawrance.*

I believe in the upward movement of the ages. I believe that the tendencies of civilization are onward and Godward. I believe that by far the mightiest accelerating force has ever been, and is today, the church of the living God. I believe that creation is on the march, and that the coming years will be the years of Christ Jesus. "The old order changeth." The spirit of our blessed Master will move in the midst of the new order, changing, molding, redeeming; and Christ will come to his own with great power and redemptive victory.—*Watchman-Examiner.*

—First Baptist Church, St. Louis, Mo.



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Minneapolis, Minnesota

This Is My Church

The sentences below are from the pen of Dr. Ozora S. Davis. They voice sentiments which have doubtless often been unexpressed in the hearts of others. How large a place the church occupies in the thought and life of the present generation no one knows. That it does occupy a large place and that its influence and power constantly enlarge, one needs but to look at the progress at home and abroad to be assured. But these are the sentences under the heading, "This Is My Church:"

Here, through beautiful services, I come close to God and to my human comrades in worship.

Here in many ways I learn the truths by which I may live a brave, happy and useful life.

Here I gain strength by which I become that which I have learned I ought to be.

Here I find comfort in my sorrow, courage in my struggle, joy in my victories.

Here I come into union with Christ, my Master and Friend.

—*Methodist Messenger*

"Are You Loyal During the war we heard much about loyalty. The man who was not out and out for his country was regarded as a slacker. The man who is not whole-heartedly for *home and family* and for the institution safeguarding them is also regarded as disloyal. That institution is the Church and your attendance at Church, and your assistance in putting your Church program over the top, is a big sign of loyalty. 'I'm Loyal!'"—*Selected.*

—*Euclid Heights Methodist Church,
Los Angeles, California*

A Warm Welcome

If *you* have never proclaimed to the world your faith in Jesus Christ and your loyalty to his church, and your obedience to His great commission, do so today by applying for membership in this church. You may join on Profession of faith, by presenting your church letter, or as most of us have done, while retaining your membership in your home church. Why not make this church your church now? You will not be sorry.

—*Japanese Congregational Mission Church*

The Church and You

Piquant Paragraphs Personally Pointed

No. 3. The Church Where You Attend should not be a matter of accident or of indifference. If it is not the one to which you belong, it should be one in whose worship you can freely join. If it is not of your faith, remember that doctrinal expressions conform to the church's ideal and should be heard without ill-will. When circumstances so require, choose another than your own, for better 'tis to worship thus than try to serve alone.

"With malice toward none, with charity for all," we welcome you.

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"I will be cheerful and hopeful."

"I will trust in God and bravely face the future."

Read them again.

They are words worth while.

Cut them out and paste or pin them where you will see them often.

—*Ocean Grove Congregational Church*

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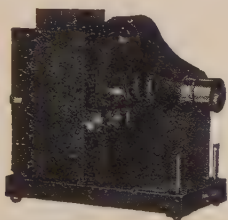
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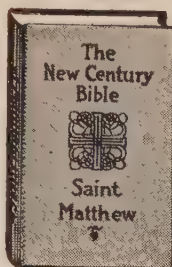
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National Ideals

(Continued from page 1266)

arbitration. In the meantime our national attitude to universal peace will be having its influence on the rank and file of our citizenship. Our nation stands "first in peace" among the nations of the earth.

Our nation is sympathetic with the spirit of foreign missions.

In the further realization of our altruistic ideal we are dependent in a peculiar sense on our Christ. This ideal is wholly intangible except as we grasp it in Christ. This is abundantly evidenced by the utter lack of such ideal in all non-Christian nations. It is only when a kingdom becomes the kingdom of our Lord and of his Christ that it gets a vision of world-wide obligation. Truly, "except the Lord build the house, they labor in vain that build it."

II. The realization of our national ideals. I have already intimated that they are realized only through Jesus Christ.

George Washington and his compatriots were necessary to the achievement of American freedom; but they commended the whole undertaking to the Lord and he commanded the desired issue. The federal government employed every fair means to preserve the Union when certain States proposed to secede; but the whole cause was committed to God by godly men, and we freed the slave and held the Union intact. We need the keenest intellects, the wisest statesmanship this nation can command for the right solution of our many perplexing national problems; but "except the Lord build the house, they labor in vain that build it."

So a full and satisfying realization of our national ideals involves a Christian attitude to God as a nation.

1. There must be the recognition of moral accountability to God. Plutarch says, "There has never been a State of Atheists." The true idea of civil government is that it is a divine institution. Civil society is grounded in human nature and so must be from God. If the nation is from God it must be accountable to God for all its acts. The yielding of such account to God means a larger fulfillment of its ideals.

2. There must be the definite acknowledgment of God in Christ in the fundamental law of the land. The lack of such acknowledgement is the one great defect of our national Constitution.

3. All legislation must be based on divine law. If all our laws touching divorce, labor and capital, the liquor traffic, the social evil, Sabbath observance, were Scripturally based and faithfully enforced, what a long stride would be taken toward the goal of realized ideals.

4. There must be popular obedience to constituted authority. "The powers that be are ordained of God." "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that

do well." One of the crying needs of our country today is reverence for law.

Our appeal today is that God be given his rightful place in the councils of government and in the lives of citizens. By thus honoring him shall we be given Godspeed in our labors on the house of national character. We may confidently look for his blessing on every endeavor prompted by Christian motive. And when amid the din of clashing interests we are made to tremble at the apparent prospect of our ideals being trampled in the dust, we are reassured with the thought that since God is building our house of national character, we labor not in vain who build it.

Rose of Sharon

(Continued from page 1245)

a place at table by saying a simple, heart-felt grace and the meal becomes akin to a sacrament. The business man is helped by roses occupying a place on his desk. So a certain banker finds the day more beautiful as he first of all calls his clerk about him for a brief season of worship. Give the Rose of Sharon a place at your business desk; learn the cheer and helpfulness that come from being in partnership in business with Jesus.

Happy is the June bride in the month of roses. At the church wedding the bridesmaids have baskets of roses, the maid-of-honor her bouquet of them; the flower-girl strews the aisle with roses and, most beautiful of all is the bride's bouquet of roses. Happy bride in the midst of June roses! But most assured of happiness are the bride and groom who have Jesus, the Rose of Sharon, going before them, meeting them at the altar and making fragrant and beautiful the home they establish. America would have fewer divorces if Christ, the Rose of Sharon, were more often at the wedding. Truly, the Rose of Sharon lends beauty and fragrance to everyone who gives him place.

III. But some one asks, "Are there any thorns with the Rose of Sharon?" Let me answer with a bit of verse.

"This world that we're a livin' in is mighty hard to beat.

But with every rose you get a thorn;
But aren't the roses sweet?"

There are thorns in connection with the Rose of Sharon; but we forget all about them in the sweetness of the Rose, our blessed Lord and Saviour.

Jesus would deceive no one who wishes to become his follower. "If any one will come after me, let him deny himself and take up his cross and follow me." To deny one's self and take up one's cross has in it for the natural man something of the nature of a thorn. "If they have persecuted me, your Lord and Master, they will persecute you also." Christ found a crown of thorns. And those who are his disciples will find thorns—ridicule, temptations, scoffings, the difficulty of self-surrender. But let any one honestly accept the Rose of Sharon; let him compute the cost at its highest; let Christ come into his life; the

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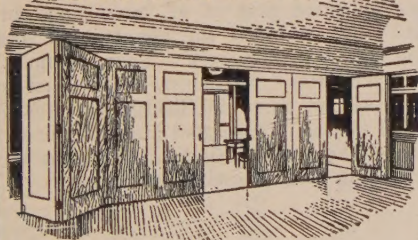
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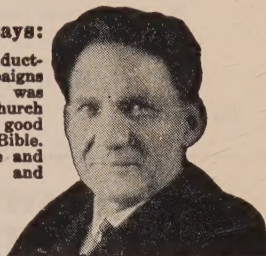
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let any persecution follow that may and the individual who has taken Jesus will say: "I some thorns with every rose, even the Rose Sharon. But isn't the Rose of Sharon sweet?"

The thorns are forgotten in the beauty fragrance and power of Christ's loving Saviourhood. Summon Paul as a witness. He permits the Rose of Sharon to blossom in his life. tells us he had a thorn in the flesh. He reckons his persecutions. Thorns, Paul, with the Rose of Sharon! But Paul forgets the thorns as he thinks of the beauty and fragrance of Christ. He reckons that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."

The axe-man is coming down the corridor. Was serving Christ really worth while? Were there too many thorns? But with note of victory Paul replies, "I am persuaded that neither life nor death—nor any other creature shall be able to separate us from the love of God in Christ Jesus our Lord." Thorns? Isn't the Rose of Sharon sweet? But, Paul, your last word. You are old in the service. You have suffered much. There were many, many thorns. What is your last word? And the prisoner for Christ's sake shouts his cry of victory: "I have fought the good fight; I have finished my course; I have kept the faith. Henceforth is laid up for me a crown of righteousness and not for me only but for those who love his appearing." Thorns! Is the Rose of Sharon sweet?

We are told that in the city of London there is held yearly a flower show in which roses are exhibited. And often it has happened that a laboring man, who tended his roses before walking a mile or two every morning to work, has taken first prize. A lady belonging to the nobility purchased a slip from the prize-winning rose. She was going to have beautiful roses in her garden and turned the care of the roses over to a gardener. But she was disappointed with the result. Her roses were not so fine as were those of the laboring man. She questioned him about it and received this reply: "If you wish to grow roses you must first of all have them in your heart." Do we wish the beauty and fragrance of the Christ in our lives? Then we must have Christ, The Rose of Sharon, not in dust-covered Bibles, not in mere intellectuality; but in the heart of hearts. If we give him first place in our lives, he, the Rose of Sharon, will make our lives like unto his own, beautiful and fragrant.

We hear much of the verbal inspiration of the Scriptures. Much discussion of so-called "heresies" centers on the subject. But there is a matter of much more importance, namely, verbal inspiration from the Scriptures. For the Scriptures should inspire great verbs in a person's life, such verbs as to be, to do, to give, to love, to serve. When we do not get from the Scriptures the energy for such great and noble activity, then our faith is vain.—Luccock.

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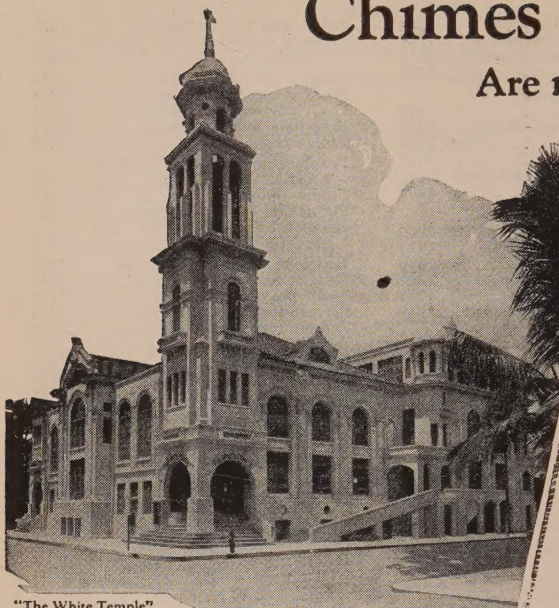
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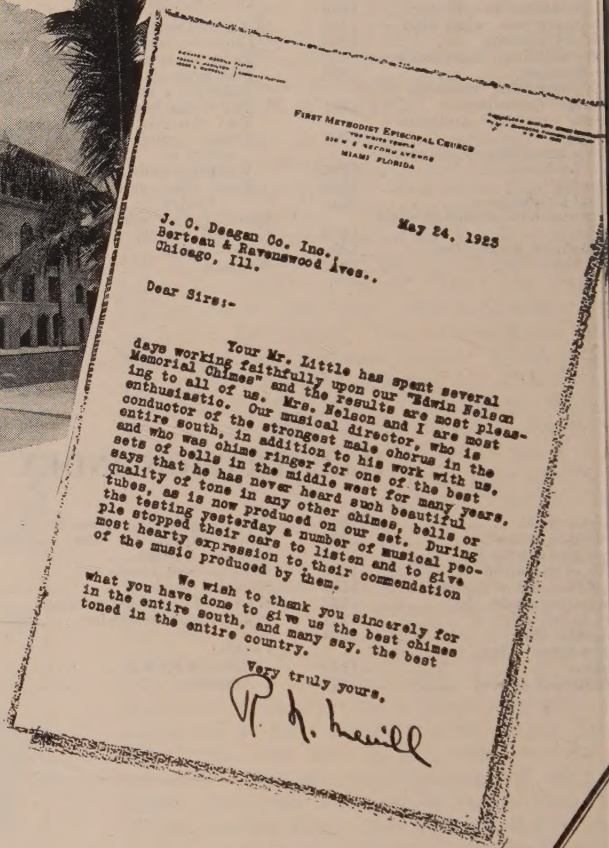
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